

BIBLE SOCIETY RECORD

Tercentenary of the King James Version

Carnegie Hall Meeting

New York City

April 25, 1911

Continue the Tercentenary

The Value of the Celebration
of the
Three Hundredth Anniversary
of the
King James Version

is so manifest, in the opportunity which it gives to tell the Heroic Story of the Translation of the Bible into the English tongue, the Story of Wycliffe and Tindale and Cranmer and Rogers and the dawn of Religious Freedom among the English Peoples, and to impress upon young and old the importance of the Holy Scriptures as their daily companion and spiritual guide, that we urge all who have not done so to keep this festival throughout the summer and on into the autumn.

ANY DATE IN 1911 IS APPROPRIATE

Leaflets, an Order of Service for Churches, and a suitable Sunday-school Exercise full of interest and information, can be procured of

THE SECRETARIES

BIBLE HOUSE, ASTOR PLACE

See Last Page of this Cover

NEW YORK CITY

BIBLE SOCIETY RECORD

VOLUME 56

MAY, 1911

NUMBER 5

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Notes and Comments

THE annual report of the Society, which will be presented to the Annual Meeting on May 11th, shows a very large increase in the issues of the Society. Last year the sum total of Bibles, Testaments, and portions was 2,826,831 copies. This year the sum total is 3,231,722 volumes, an increase of 404,891 over last year. This brings the total issues of the Society in ninety-five years to 90,527,904 volumes. These immense results tell the story in totals so huge as to be beyond our power to grasp. If we took them in detail, we should find that there are few of the Society's Agencies at home or abroad where there is not an increase, and in most of them a very decided increase. The largest figures from any single country, as may be expected, are from China, where the issues this year are very little less than 1,000,000 copies; but in some of the smaller Foreign Agencies the increase is almost as striking,—in the West Indies for instance, and Mexico, where, before the present troubles began, the Society was able to join in the Centennial celebrations of Mexican independence by special editions of the Four Gospels bound in Mexican colors. In Korea the circulation has increased seventy per cent, and in Japan still more. The largest circulation ever attained has also been reached in Siam. The same tale comes from our Home Agencies also.

Without further detail, it is not too much to say that the large gifts made to the Society in the recent past have borne abundant fruit immediately. At the same time they have created new responsibilities, opened new doors, and so called for still larger increases. Never in the history of mankind have there been such opportunities as there are to-day, for never were there such open doors, never such welcome for God's Word. Nations long asleep, some as from the dead, have come to life. Political and social ferment is in the air. Of making many books there is no end! Of making many Bibles let there be no end! One Book needful! As Sir Walter Scott said when he was dying, "There is but one Book!"

This number of the RECORD is largely taken up with the glorious past of our King James Version. Now for the future. How can we make it better known, not only in English but in every tribe and tongue! We appeal to the

great Assemblies and other religious bodies, soon to meet, to help us to answer this question.

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FROM all over the country the echoes of the Tercentenary celebration are coming. It is evident that the 23d of April and the week following it were very widely recognized, in addition to the meeting in New York.

A splendid commemoration was held in Philadelphia in the Academy of Music on April 28th under the presidency of Mr. E. Augustus Miller, the President of the Philadelphia Bible Society. The Rt. Rev. Alexander Mackay Smith, Bishop of the Diocese of Pennsylvania, read the Scriptures and the prayer was offered by the Rev. Dr. John Fox, Corresponding Secretary of the American Bible Society. After this, letters were read by the Rev. Dr. Edward Yates Hill from the President of the United States and the King of England (the same letters that had been read at the meeting in New York). Then followed addresses by the Hon. Seth Low, LL.D., of New York City, on "Three Hundred Years of the English Bible"; the Hon. James McDonald, LL.D., of Toronto, Canada, on "The Bible and Civil Government," and finally by Mr. James Wood of New York, Vice-President of the American Bible Society, on the Translations of the Scriptures in other languages than English. An audience of 2,500 people filled the Academy of Music.

We have received newspaper accounts of similar meetings in Louisville, Ky., on Sunday, April 23d, addressed by the Rev. Dr. Charles R. Hemphill, President of the Presbyterian Theological Seminary of Kentucky, and the Rev. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, and other speakers.

In Richmond, Va., a Tercentenary celebration was held April 23d in the Centenary Methodist Church. The Rev. Professor Theron T. Rece, of the Union Theological Seminary of Richmond, was the speaker.

The Pacific Agency of the American Bible Society has published in pamphlet form, "The Bible and the Life of the People," by Theodore Roosevelt, being the address delivered by Mr. Roosevelt in the Greek Theater at the University of California, at which

10,000 or 12,000 people crowded to hear him. This publication is given by the kindness and the unanimous action of the Earl Lectureship Committee, who have invited Mr. Roosevelt to give a course of lectures, of which this was one.

In Los Angeles three thousand men, each carrying in his hand a Bible, marched through the streets to the First Methodist Episcopal Church, where an assemblage of five thousand people gathered representing the churches of the city in the recognition of the Tercentenary. The speakers were the Rev. Charles Edward Locke, the Rev. J. Whitcomb Broagher, the Very Rev. William MacCormack, and Dr. William Horace Day.

In Denver (Colo.) 12,000 persons crowded the Auditorium to hear Governor Woodrow Wilson of New Jersey, who gave a thrilling address on "The Bible and Progress."

The Tercentenary is not forgotten in Guatemala, Central America, where one would scarcely expect it to be remembered. Our Agent, the Rev. James Hayter, has written an article on the King James Version of the Bible, to be published in Spanish in the Presbyterian paper called "El Mensajero," and April 23d was to be observed by a united meeting in which the English Bible was commemorated. The Rev. Mr. Keech, the Agent of the British and Foreign Bible Society, spoke on the Spanish Bible, and the Rev. Mr. Hayter on the English Bible, besides other addresses.

The Board of Bishops at its meeting in Winona, Minn., adopted the following action, which is worthy of attention by others than those who are connected with the Methodist Episcopal Church. We would join with them in urging the continuation of the celebration until everywhere among English-speaking people the story of the English Bible has been told:

"We have every reason to rejoice at the extent to which the Tercentenary of the English Bible has been observed in our churches.

"We recommend that wherever it has not been observed, appropriate services be held as soon as practicable, and that this celebration be made the occasion to urge upon our people the vital importance of regular, careful, prayerful reading and study of the Bible.

JOHN M. WALDEN,

Acting Secretary Board of Bishops."

The Presbytery of Bellingham (Wash.) "enjoins all the churches within our bounds to celebrate the Tercentenary with due formality," and resolves that strenuous effort be made "to place a Bible in the hands of every scholar in our Bible schools."

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WE wish most highly to commend two

volumes which were not issued in time to be included in our Bibliography Leaflet No. 1. The first is Mr. Alfred W. Pollard's "Records of the English Bible." This consists of a reprint of the documents relating to the translation and publication of the Bible in English, 1525-1611, with an introduction by the editor, who is the accomplished librarian of the British Museum. The volume is published by the Oxford Press.

Another book that should be noted is William Muir's "Our Grand Old Bible," published by Fleming H. Revell Company—a popular account of the whole movement.

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OUR bibliographer informs us that the most notable collections of old Bibles in this country are those belonging to the American Bible Society, the Lenox Library, the Protestant Episcopal Seminary, the Newberry Library in Chicago, and the Union Theological Seminary.

The following is a list of the Gutenberg Bibles owned in this country (this is the first book printed from movable type):

Robert Hoe, New York, copy printed on vellum. This copy sold for \$50,000 in the recent sale of Mr. Hoe's library, and has passed into the hands of Mr. Henry P. Huntington, of Los Angeles, Cal.

J. P. Morgan, New York, copy printed on vellum.

Lenox Library, New York, copy printed on paper.

The General Theological Seminary, New York, copy printed on paper.

J. P. Morgan, New York, copy printed on paper.

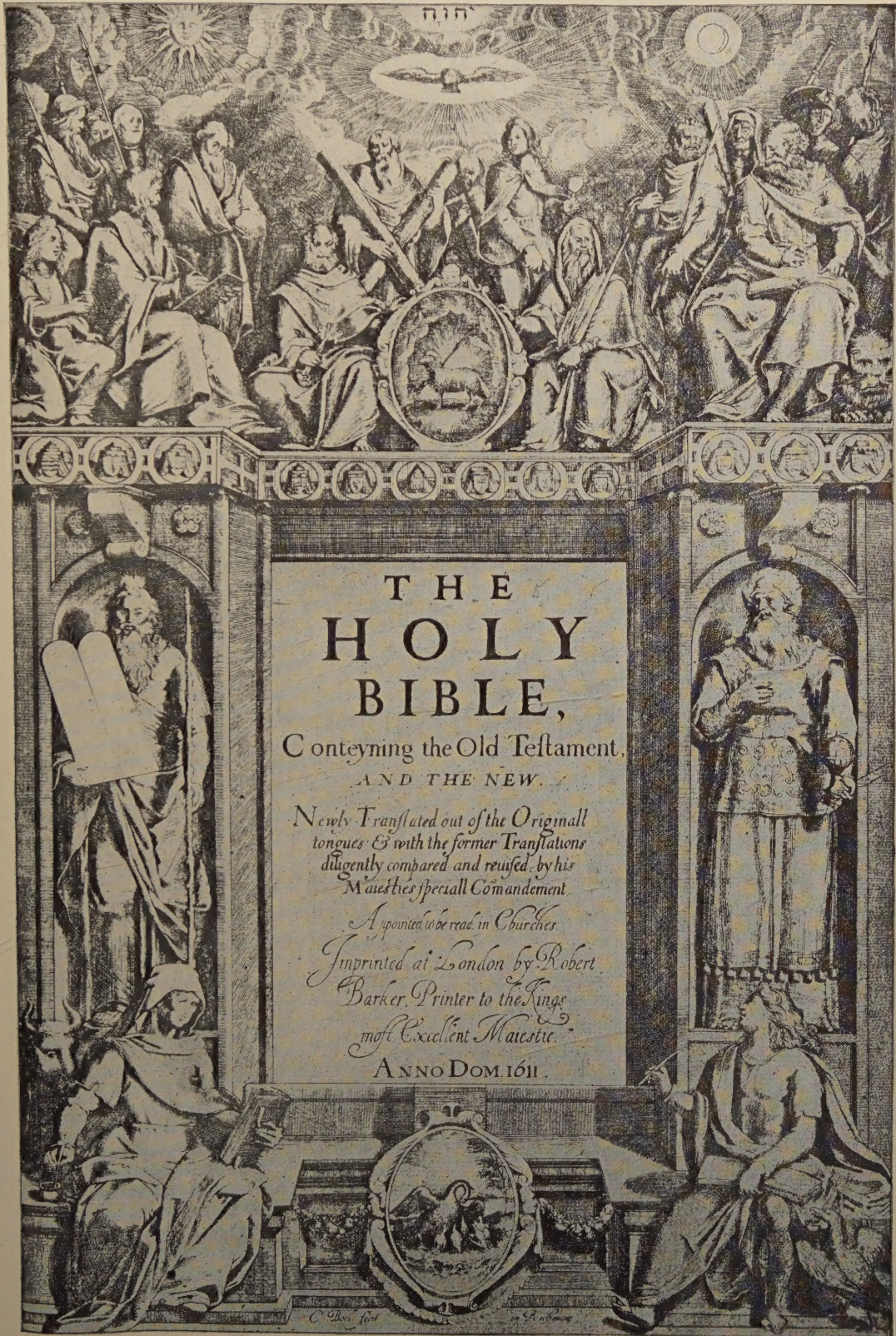
James Ellsworth, New York, copy printed on paper.

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WE present the usual table of receipts from four sources, and will need make no further comment on it than to note the great increase in the total gifts of the year, and what is especially encouraging that the receipts from the living for the financial year exceed the receipts from the living for the last year by \$34,976.79.

	March, 1910	March, 1911
Gifts from Auxiliaries.....	\$5,258 96	\$3,954 22
Legacies.....	384 47	12,265 79
Church Collections.....	2,471 68	4,597 53
Gifts from Individuals.....	2,402 38	2,387 96
	\$10,517 49	\$23,205 50
	April 1, 1909, to March 31, 1910	April 1, 1910, to March 31, 1911
Gifts from Auxiliaries.....	\$14,918 42	\$14,100 03
Legacies.....	187,739 27	224,829 45
Church Collections.....	24,490 77	50,153 52
Gifts from Individuals.....	7,643 31	17,775 74
	\$234,791 77	\$306,858 74

Tercentenary · King · James · Version



Title-page, reduced facsimile, from First Edition of the King James Version, 1611, in the Library of the General Theological Seminary, New York

1611—1911

**Tercentenary Celebration
of the
Authorized or King James Version
of the
English Bible**

CARNEGIE HALL, NEW YORK

APRIL TWENTY-FIFTH, NINETEEN HUNDRED AND ELEVEN

Prelude: Chorale

"Ah, Dearest Jesus," from the Christmas Oratorio
—Bach

*Transcribed for Organ, Trumpets, Trombones, and Kettledrums,
by Richard Henry Warren*

MR. ELBERT A. BRINCKERHOFF, Vice-President of
the American Bible Society, will introduce the
Presiding Officer, THE RT. REVEREND DAVID H.
GREER, D.D., LL.D., Bishop of the Protestant
Episcopal Church in the Diocese of New York

Introductory Remarks by Bishop Greer

Hymn

"How Firm a Foundation"

Reading of the Scriptures

Isaiah, Fifty-fifth chapter

JAMES WOOD

Chairman Five Year Meeting, Society of
Friends

(The Bible used on this occasion for the reading of the
Scriptures is a First Edition of the Authorized or King
James Version, printed in 1611, and now in the Library of
the American Bible Society)

Anthem

"Blessed be the God"

Prayer

THE REVEREND EDWARD B. COE, D.D.

Senior Pastor Collegiate Reformed (Dutch)
Church of New York City

Hymn

"O Word of God Incarnate"

**Reading of a Letter from the President of the
United States**

THE HONORABLE JOHN W. FOSTER, LL.D.

Ex-Secretary of State

**Reading of a Letter from His Majesty King
George V., and Address**

THE RT. HONORABLE JAMES BRYCE
British Ambassador

Address

"The Bible in the World's Education"

THE RT. REVEREND HENRY W. WARREN, D.D.,
LL.D.

Senior Bishop of the Methodist Episcopal
Church

Hymn

"Father of Mercies"

Address

"The English Bible and English Literature"

PROFESSOR WILLIAM LYON PHELPS, A.M., PH.D.
Lamson Professor of English, Yale University

Address

"The Permanent Spiritual Power of the Bible"

THE REVEREND FRANCIS L. PATTON, D.D.,
LL.D.

President Princeton Theological Seminary

Hymn

"Ein' Feste Burg"

Benediction

THE REVEREND GEORGE U. WENNER, D.D.

Pastor Christ Lutheran Church, New York
City

Anthem, from "The Messiah"

"The Hallelujah Chorus."

The Tercentenary Celebration at Carnegie Hall

CARNEGIE HALL, New York, was filled on the evening of April 25th with a large and representative audience, gathered mainly from Greater New York, to give thanks to Almighty God for our English Bible, and especially to commemorate the first publication of the Authorized or King James Version three hundred years ago.

One of the leading journals the next day correctly characterized the main impression of the meeting as one of deep dignity, seriousness, and reverence.

Two large flags, one of the United States and one of Great Britain, draped over the platform were the only special decorations, unless one should add a hundred singers vested in white massed on the platform. This choir was under the direction of Mr. Richard Henry Warren, the distinguished composer and director-organist of the Church of the Ascension, New York, with Mr. Frederick Schlieder, organist of St. Nicholas Church, New York, at the organ. These, re-enforced with a band of trumpets, trombones and drums, led the congregation in familiar hymns highly suitable to so solemn and beautiful a service, after a splendid Prelude by Bach for organ and instruments alone. Later an anthem by Samuel Sebastian Wesley, based on the verses taken from the First Epistle of Peter, beginning with "Blessed be the God and Father of our Lord Jesus Christ," and finishing with, "But the word of the Lord endureth for evermore," was sung. This anthem and, even more, the familiar Hallelujah Chorus from "The Messiah" were in themselves sufficient to lift the whole spirit and tone of the celebration to a very high level, and when the audience sang "How Firm a Foundation" and "O Word of God Incarnate," there was a deep and solemn sense of the presence of God among his people gathered to adore and bless his name.

Mr. Elbert A. Brinckerhoff, Vice-President of the American Bible Society, introduced the Presiding Officer of the evening, the Rt. Rev. David H. Greer, D.D., LL. D., explaining to the audience the function of the Society in arranging and calling for such a meeting and adding briefly some phrases as to its own relation to the Bible and its circulation in the world.

Bishop Greer in some brief introductory remarks spoke of the significance of such a Commemorative Service, and introduced the various other participants in it.

The fifty-fifth chapter of Isaiah was read by

James Wood, Chairman of the Five Year Meeting of the Society of Friends, the Bible used being the first edition of the King James Version in the library of the American Bible Society. Then, after the anthem, the Rev. Edward B. Coe, D.D., led in prayer which expressed the devout gratitude of the congregation. After another hymn the whole audience rose and listened with close attention to the reading of a letter from the President of the United States by the Hon. John W. Foster, LL.D., ex-Secretary of State of the United States. After this the audience rose a second time and stood while the Rt. Hon. James Bryce read a letter from His Majesty King George the Fifth. Both of these letters, it is scarcely necessary to say, were received with prolonged and enthusiastic applause. Mr. Bryce followed the reading with an address admirably accompanying it.

Next came an address by the Rt. Rev. Henry W. Warren, D.D., LL.D., on "The Bible in the World's Education," and the final address of the evening was given by Prof. William Lyon Phelps, A. M., Ph.D.

The Rev. Dr. Francis L. Patton, President of Princeton Theological Seminary, who was to have spoken on "The Permanent Spiritual Power of the Bible," was detained by illness.

The audience then rose and sang "Ein' Feste Berg," and then most fittingly the Rev. George U. Wenner, D.D., for many years pastor of Christ Lutheran Church, New York, pronounced the benediction. The audience continued to stand while the Hallelujah Chorus was sung with a grandeur and beauty rarely exceeded—not only the beauty of the music, but the impression of its compelling words being brought out with thrilling power.

The whole service consumed more than two hours and was in many ways deeply moving. No one could fail to feel what a hold God's Word has upon the mind and heart of the people. The instantaneous response to every speaker who brought home its relation to the soul of man, the life of nations, and the welfare of the family, was unmistakable.

It should be added that the Order of Service (printed at the Bible House) placed in the hands of the audience was felt by all present to be a distinct addition to the enjoyment of the celebration. It contained an exact facsimile in size and other respects of the page of Isaiah containing the fifty-fifth chapter, reproduced from the original edition of the version of 1611 in the library of the American Bible Society. The cover repro-

duced, somewhat reduced in form, the title-page of the original edition of 1611 photographed from the volume in the library of the General Theological Seminary of New York, and it also accompanies this article.

The letters and addresses follow:

Mr. Brinckerhoff's Address

In the absence of Mr. Theophilus A. Brouwer, the honored President of the American Bible Society, who is detained by illness, it falls to me as Vice-President to open this meeting by calling your attention to the relation of the Society to the Tercentenary celebration.

The American Bible Society for almost a century has been carrying on the work for which it was organized. This was to encourage a wider circulation of the Holy Scriptures, without note or comment, and the only copies in the English language to be circulated by the Society to be the version set forth in 1611 and commonly known as the King James Version.

The American Bible Society is thoroughly unsectarian in its entire work—is essentially gratuitous and not remunerative. Since its organization over ninety million volumes of the Holy Scriptures have been issued, while the re-

ceipts of the Society, not including trust funds (the income of which only can be used), has been over thirty-four million dollars, all expended in circulating the Holy Scriptures.

At this anniversary of the three hundredth year of the King James Version of the English Bible, it seems fitting that the Society should present this summary of its active work in holding forth the Word of Life to the people of the United States and of the world, and emphasize the blessed work of three hundred years ago, inviting co-laborers, constituents and all interested in God's work to join in recognition of the leading hand of the

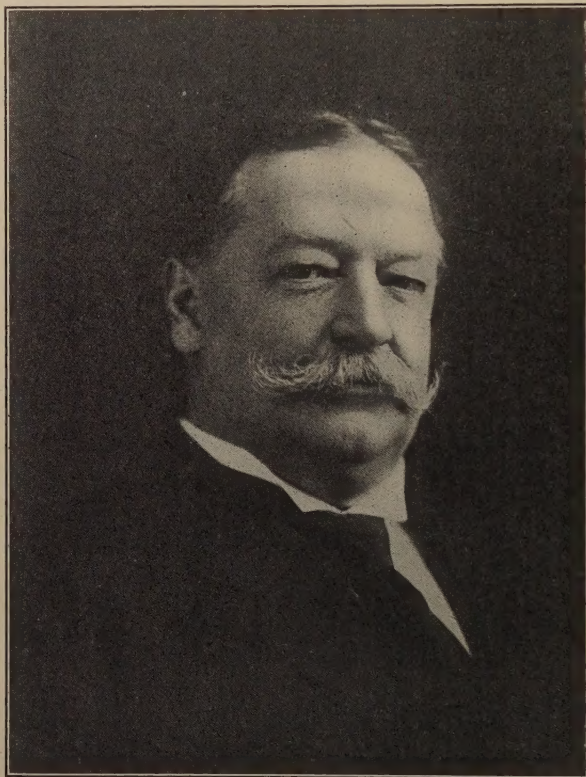
Almighty, and without thought of creed, denomination, sect or nationality, as one people—with but the one God, and dwellers in this most favored of Christian nations, assemble ourselves to celebrate this eventful and historical anniversary.

In the name and on behalf of the American Bible Society, I have the honor of presenting the Rt. Rev. Bishop David H. Greer, who will preside over this meeting.

Remarks of Bishop Greer

We meet to-night to commemorate one of

the most notable events, if not *the* most notable, in English-speaking Christendom—the translation three hundred years ago of the Old and New Testament into the English tongue. As our late distinguished fellow-townsmen, the eminent biblical scholar, Dr. Philip Schaff, said, "That was the greatest blessing which the Reformation of the sixteenth century bestowed upon the Anglo-Saxon race, and whose hold upon the popular heart it has never lost." Other translations had been made before and some have been made since, and yet it is but the veriest commonplace to repeat what has been so often said, that, regarded and compared as literary



WILLIAM HOWARD TAFT,
PRESIDENT OF THE UNITED STATES

products, none of them has surpassed the King James Version, or even, indeed, approached it. Done as it was at the flowering period of the English language, it still remains in the purity, the terseness, and the dignity of its style the greatest of English classics. This is the general verdict of scholarship; so much so indeed that when a few years ago some of the ripest scholars of England and America undertook to give to the world a more accurate rendering of the original text, they did not venture to set aside the Authorized English Version, but simply to revise it. And not only was that version a great, far-reaching

literary event; it was a great moral event, which liberated into the English-speaking world at a plastic and formative period those sterling moral qualities which have been ever since so distinctive of it. It helped to make and mold the Anglo-Saxon type of character, with its love of liberty, its respect for justice, its reverence for righteousness and its profound sense of personal responsibility. It quickened the public conscience and softened the public manners, and in no little measure served to form and fashion the Anglo-Saxon home and the Anglo-Saxon State.

And yet, even more than that, it was a great, far-reaching religious event, which set the people free from the bondage of superstitious fear, and brought them then, as it has brought them since, face to face with God, to whom they should carry, as into their ultimate courts, their human equity case.

All this, and much besides, you will hear this evening from the appointed speakers.

Prayer by Dr. Coe

Almighty and ever-blessed God, in whom we live and move and have our being, we beseech Thee at this time to look upon us in mercy and to accept the praises and supplications which we offer to Thy most holy Name.

We bless Thee that Thou hast revealed Thyself to us, not only in the works of Thy hands and the order of Thy providence, but in the volume of Thy Word, in the person of Thy Son our Lord Jesus Christ and in the abiding presence and power of Thy holy Spirit.

Especially do we praise Thy Name that as in times past Thou didst speak to the fathers by the Prophets, so Thou art still speaking to us in their inspired words, declaring Thy most holy law and proclaiming Thy forgiving mercy. We bless Thee for the still clearer revelation of Thyself which is made to us in the gospel of our Lord and Saviour Jesus Christ. For the story of His life on earth, for His wonderful words and works, for His revelation of Thy fatherly love and of Thy redeeming grace, we magnify Thy Name. And we thank Thee that the message of

those whom He choose to be His Apostles has come down to us with living power.

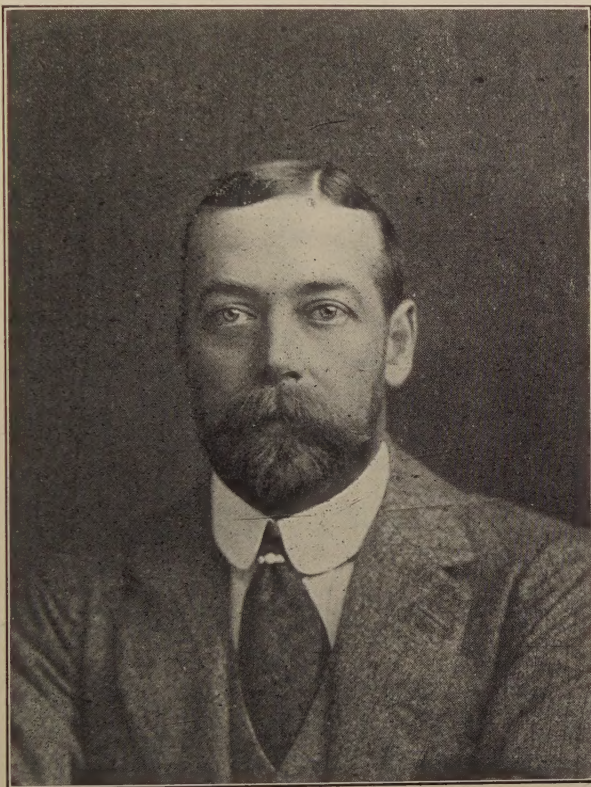
We praise Thy Name, O most merciful Father, for the light which shines from Thy holy Word on this present life and the life to come; for its revelation of the way of salvation from sin and from the penalty of sin; for its great and precious promises; for the consolation and hope which it imparts to us in our struggles and sorrows; for its power to bring us out of the darkness and bondage of evil into light and liberty and peace with Thee.

We thank Thee for its quickening influence upon the thought and life of men in all the earth; for the innumerable multitude of souls whom it has taught

to know Thee and Jesus Christ whom Thou hast sent; and for the great lessons of goodwill and peace which it is ever proclaiming to all nations.

We thank Thee for the faithful labors of Thy servants in days long past, who gave to us this treasure of divine truth in our language wherein we were born, in words forever dear and sacred.

Grant, O Lord, we beseech Thee, that we may honor and cherish as we ought Thy holy Word, that it may be a lamp unto our feet and a light unto our path. May its sacred truths, through Thy grace, be so grafted in our hearts that they may bring forth in us the fruit of good living, to the honor and praise of Thy Name, and may we all by patience and comfort of the Scriptures embrace and ever hold fast the blessed hope of everlasting life which Thou hast



HIS MAJESTY KING GEORGE V.

given us in our Saviour Jesus Christ.

Direct and further the efforts of Thy servants to publish Thy truth in all parts of the earth, that all men may bear in their own tongues the wonderful works of God. Unite all true followers of our Lord Jesus Christ, in fulfillment of His own prayer, in closer bonds of faith and service. And may He whose name is called the Prince of Peace so rule among the nations that the sound of war shall never more be heard, but righteousness and peace be established in all the earth.

All this we ask in the name of Him to whom with the Father and the Holy Spirit shall be the glory forever, and who hath taught us when we pray to say:

Our Father who art in heaven, hallowed be Thy Name: Thy kingdom come; Thy will be done in

earth, as it is in heaven: Give us this day our daily bread: and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: For Thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

The President's Letter

THE WHITE HOUSE
WASHINGTON

March 7, 1911.

TO THE TRICENTENARY CELEBRATION OF
THE KING JAMES VERSION OF THE ENGLISH
BIBLE:

I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the Three Hundredth Anniversary of the King James Version of the English Bible.

The publication of this Version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this Continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government.

I trust that this Celebration may continue and deepen the influence of the Bible upon the people of this Republic.

(Signed) WM. H. TAFT.

The King's Letter

BUCKINGHAM PALACE

I rejoice that America and England should join in commemorating the publication three hundred years ago of that Version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more perhaps than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

The Version which bears King James' name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the United States upon their share in this our common heritage.

Ambassador Bryce's Address

The great event which we are met to commemorate was, like most great things, no sudden achievement of a group of gifted scholars, but the mature fruit of desires and purposes which had long been ripening in the minds of our ancestors. I say our ancestors, yours and ours, for the honor of this Authorized Version belongs to what are now the two branches of what was then the one undivided English race. The translators began their

work in the very year when the first English settlers landed at Jamestown Island in Virginia, and finished it long before the feet of the Pilgrim Fathers touched the shore of Massachusetts. Much had been done toward an English Bible before King James the First, who, like the Emperor Justinian, has gained more glory by what he set others to do than by anything he did himself, commissioned this company of learned scholars for their task. The first steps were taken by John Wycliffe, far back in the fourteenth century; and the greatest step was taken by William Tindale in the middle of the sixteenth—one of the noblest figures among the reformers of those days, who sealed his faith with his blood, put to death by the Spanish Government in Flanders.

Using the labors of their many predecessors the translators produced a version which was wonderfully exact for the scholarship of those days, so exact that after three centuries the changes which repeated collations of the manuscripts and repeated examination of the precise meaning of the Hebrew and Greek texts have led modern critics to make are few and unimportant in proportion to the whole. Scarcely any of these changes, except perhaps the exclusion of a few verses not then known to have been later additions, have affected either the doctrinal or the devotional value of this our Authorized Version.

Only second in importance to the accuracy of the English rendering is the simplicity, dignity, and beauty of its language. No higher praise can be given than this—that our English Bible is about the only instance of a translation which is equal or superior to the original. Eminent Hebrew scholars tell us that the diction of the Old Testament writers has lost nothing in being turned into the English of our version. While, as for the New Testament, it is generally admitted to have gained by translation from Greek into English. The Gospel and the Epistles are more beautiful in their expression and (in a literary sense) more impressive in the English in the age of Shakespeare and Bacon, when our language had just risen to its full stature, than they are in the Greek of the first century of our era, when Greek has sunk far below the level at which it stood in the days of Plato and Demosthenes. The ideas are of course the same in the Greek and in the English, but the words in which these ideas are clothed seem in our English version more stately and rhythmically melodious. There is indeed no nobler example of the resources of the English tongue, of its force, of its loftiness, of the sweetness and the sadness of its music, than can be found in the Psalms and

the Prophets and the Book of Job, as well as in many passages of the Gospels and of such Epistles as those to the Romans, the Corinthians, and the Hebrews.

How much of the excellence of our great writers from Milton, Jeremy Taylor, and Baxter downward is traceable to their knowledge of the diction of the Bible? We can feel it in four great masters of our tongue who adorned the last generation, to all of whom the Scriptures were familiar from childhood. We recognize it in the speeches of John

Bright and Abraham Lincoln, in the sermons and essays of Cardinal Newman, and in the earlier writings of Thomas Carlyle before his style became Germanized. The names of Lincoln and Bright suggest the immense and unique service which this translation rendered to men of our stock. It brought this wonderful storehouse of historical narrative and moral reflection, this incomparable record of the progress of the human spirit and of all the forms in which its conception of the relations of men to God were expressed within the reach of those who, like Bright, received no very wide education, and those who, like Lincoln, received no education at all. This vast realm of knowl-

edge and imagination, embracing so much of human life and thought—these words of lofty and ardent thinkers, touching the heart and making all its deepest chords vibrate, came within the grasp and were familiar to the ordinary man and woman and became to many of them the only intellectual stimulus and the only moral guidance they ever received. These were the foundation of Christian life not merely to the wise and learned, but to whoever could read or listen to the reading of the sacred words—to the humble cottager of England, to the lonely shepherd upon Scottish moors, to the early

settlers wringing a scanty livelihood from the rocky hillsides of New England.

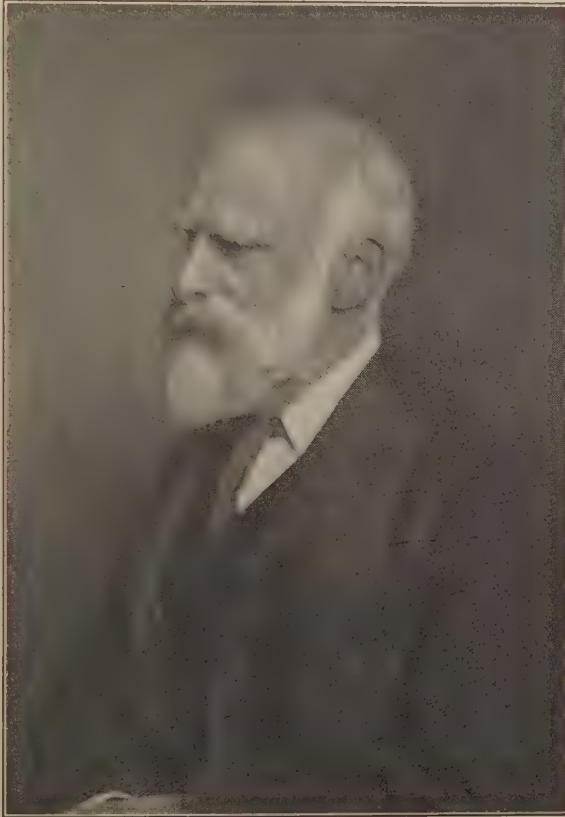
British and American character has been largely formed by this book, because it was in the seventeenth century the only book which all the people knew and all the people revered. And if our ancestors in that century and the next set an example to other countries in their love of freedom and their willingness to make sacrifices for freedom, yet withal to use freedom with moderation and a sense of justice, is this not largely due to the stimulus they

received from the knowledge of the Scriptures in their own tongue, and from the sense that freedom, like other gifts of God, is to be used with a sense of responsibility to God for its use?

These were some of the things which the Bible, rendered accessible in the vernacular, did for the individual soul. And it also formed the one common basis for the medieval and modern world. It was the common ground on which all Christians met, whatever their differences as to its meaning—the common starting point for their poetry and their ethics. Chaucer and Tasso and Goethe have their roots in it, as well as Dante and Milton. It has been a visible symbol of the underlying moral

unity of the civilized nations, even at times when some of them have least respected its authority.

Most of all, it need hardly be said, is this true as between the two branches of that people for whose use this translation of the Bible was made. Speaking here to an audience of Americans, I will ask you again to remember the profound significance of the epoch in which the English Bible appeared. There was then one English nation. It has since been divided, but this English version is the cherished possession of Americans no less than of those who still dwell in the old home. Our



THE RT. HONORABLE JAMES BRYCE,
BRITISH AMBASSADOR

common reverence for it has been a link between all the English-speaking peoples in four great continents, the strength of which has grown more and more evident and precious as the memories of old misunderstandings and bickerings have melted away in the consciousness of a deepened unity and the sense of loftier duty to mankind.

In the message which I have read to you this evening from the King of Great Britain, the English spoken is truly called "our common heritage." It is such a heritage which we can turn to the best account by showing ourselves pervaded by the spirit of teaching which the Gospels contain. The sacred words enjoining peace and good will among men had stood in the pages of this book as an unceasing protest addressed to all nations against hatred and against strife, the child of hatred—a protest sometimes unheeded in moments of passion, yet never silent, and now in this milder age falling, as we hope, upon more attentive ears. "Their line is gone out throughout all the earth, and their voice to the end of the world." Our two peoples are the most happily placed of all for showing that these precepts are honored in deed as well as in name among us. Let us hope that the year we commemorate as the anniversary of a great event in our religious history may also be remembered as the year in which a solemn renunciation of war as a means of settling their disputes was made by two mighty and kindred nations, grateful to God for the light, more precious than the wealth and the power which he has given, and for the peace of nearly a century which has subsisted between them! Such a renunciation may seem superfluous as between nations whom we can hardly think of as likely to be ever brought near to that dire resort. But the example will be of great and enduring importance to the whole world, because it will mean that nations are at least seeking to rise to the level of Christ's teaching.

Bishop Warren's Address

We are often amazed at the power of a principle in matter or of an idea in mind. The power of the principle of crystallization is at work in the hot rocks under unimaginable compression far under ground. The black particles of carbon fly from afar, compact themselves together, and the diamond, a Kohinoor, fit for the diadem of England's beloved queen, is the result.

A world 8,000 miles in diameter is flying a thousand miles a minute. Its centrifugal force could not be controlled by hundreds of millions of steel wires, one for every square inch of surface on sea and land from side to

side and from pole to pole. But the strong principle of gravitation reaches out its might and the world swings and sings in an orbit of unvarying exactitude.

So a single thought crystallized the varying elements of the ancient nations and dominated the orbits in which they swung. Philosophical historians tell us that the idea of life, continuous life, built the pyramids and hewed the tombs of Egypt. The idea of physical beauty was the keynote to which all the harmonies of Greece were set and sung. And from her throne of beauty on the seven hills Rome gave law to the known world—that law which had made Rome what she was.

But a single idea is not large enough to give sufficient development and eternal permanence to a race of men. Hence the Sphinx is dumb and sightless now. The superb art of Greece is known by the pathetic fragments of her overturned Apollos and Venuses, and Rome, giving law to the world, ceased to be a law unto herself.

The Niobe of nations there she stands
Childless and crownless in her voiceless woe,
An empty urn within her withered hands
Whose holy dust was scattered long ago.

Combine an idea in mind with a principle in matter and what marvels result. Stephenson hears the teakettle lid clatter by the lifting power of steam—the thought strikes him that there is a usable power. The engine is the result—and to-day steam does more work in this country than every man, woman, and child in it. The magnetic compass of China made the seas as traversable for world commerce as the land. Two spectacle lenses were observed to bring objects nearer, and the telescope and a knowledge of the infinite heavens resulted.

Now with this foreword, this propylæum to the temple, we come to the thought of the hour, namely, the Bible is the infinite storehouse of ideas, the reservoir of the principles of power in nature and the blessed means of making a combination of the two.

What are some of the ideas of the Bible which can inspire peoples with power? The Bible's first word is the grandest word in the universe of thought—God. Every unfolding of the meaning of this word is most mind-stretching and uplifting. He is the Creator of all things, he upholds all things by the word of his power, and by him all things consist or hold together. He is all-mighty, he stretches out the heavens as a tent to dwell in, and he hangeth the whole earth upon nothing.

"Lift up your eyes and see who has created all these stars, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking."

He is all-wise. Great is our Lord and of great power. His understanding is infinite. High as the heavens are above the earth, so high are his thoughts and ways above our thoughts and our ways.

But this infinite God is not distant and unapproachable. He is our Father, and like as a father pitieth his children, so the Lord pitieth them that fear him. The loving kindness of God is from everlasting to everlasting to them that fear him. And when words and symbols could not make clear the great fact of God's loving care, he gives the unspeakable gift of his Son to suffer and die for sinful men.

This awful God is ours,
Our Father and our love,
He will send down his heavenly powers
To carry us above.

O little heart of mine, shall pain
Or sorrow make thee moan
When all this God is all for thee,
A Father all thine own?

All heathen religions depress and degrade mind. Christianity exalts it. *They* breed distrust of gods and men. The Bible gives a faith in both that laughs at impossibilities and cries, "It shall be done." *They* put men under the black pall of despair in this life and write over the portals of the tomb, "All hope abandon ye who enter here." The Bible sets hope tiptoe on the mountain top and pours about it an auroral light that is promise of a brighter day—a day that's big with immortality. Heathen religions stir up immortal hates between gods themselves and men besides. The Bible says God is love in essence, and the two great commandments are, Love God supremely and your neighbor as yourself. Thus abideth faith, hope and charity, and the greatest of these is charity.

What does the Bible teach man of himself? Its first word is that he was made by this infinite loving God in his own image. O, think of the almightiness, the wisdom and love of God, and then remember that man is a child of this glorious God. All the might of heredity flows from father to child. And when man loses that divine image by sin there is the amazing offer to have it recreated by the infinite power of God by the new birth. This child was made to have dominion over the fowl of the air, the beast of the field, the fish of the sea, and, besides fish, whatsoever passeth through the paths of the great deep, above, around, below—as gravitation, light, electricity, magnetism, etc. The heaven and heaven of heavens is the Lord's, but the earth, the whole of it, all its intensities of power, hath he given to his children among men. Man is divine in origin, and equipped for empireship. A dominion out of the infi-

nite is provided, and he is installed on its throne. These sublime thoughts produce incredible development of mind. It finally gets large enough to dare to translate God's statement of him by David. "What is man that thou art mindful of him and the son of man that thou visitest him? Thou hast made him but a little lower than God (Elohim), and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands. Thou hast put *all* things under his feet, all sheep and oxen, yea, the beast of the field; the birds of the heavens and the fish of the sea and whatsoever passeth through the paths of the seas. O, Lord, our Lord, how excellent is thy name in all the earth."

But a child of a King, destined for empireship, must be trained for his lofty duties and responsibilities. God constantly does this through his Word. That represents man as in constant partnership with the infinite Ruler in all things, little and great. In him we live and move and have our being. Our breath is in his hand. He is our partner in all things, even the lowest. Paul may plant and Apollos may irrigate. No use unless God, the other partner, gives the increase. Israel had been four hundred years in the most abject slavery. Being delivered and having crossed the Red Sea, there was needed a tabernacle for the visible presence of God, a fit pedestal for the pillar of cloud by day and the pillar of fire by night. No man could make it. These slaves had only been used to treading mud into a square box and drying it in the sun. God must come to their help. So he showed Moses a perfect pattern, drawn by the Divine Architect, in the mount. But who could embody it? None of these mud-treaders. So God said, "I have filled Bezalel with the Spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship, to devise skillful works, to work in gold and in silver and in brass and in cutting of stones for setting and in carving of wood to work in all manner of workmanship."

This is no singular case. He is all the time training his children for their designed empireship. As David said, in other circumstances, "he teacheth my hands to war and my fingers to fight." He gives us the spirit of truth to lead us into all sorts of truth. Samuel Morse, in Porto Rico, asked God to help him develop the magnetic telegraph, and the first message was in acknowledgment of his help, "What hath God wrought?"

God has made his world a kindergarten for the development of his child. No invention of ours is without its antetype in nature. In all the ages every lightning flash has written in letters of fire on the sky, "Here is swift-

ness. Won't you exercise your dominion and use me?" Every shivered tree has shrieked, "Here is power, won't you exercise your dominion and use me?" God has asked the race through Job, "Canst thou send forth lightnings that they may go as directed and say unto thee, Here we are?" And Samuel Morse was the first man who could answer yes. By thirty allusions to lightnings in his Word God sought to quicken men's minds to a perception and use of their powers. So in every department of knowledge and power.

Steam lifts and carries great burdens for us. But in all the ages it had helped to lift great ranges of mountains miles high, hundreds of miles wide, thousands of miles long.

We think aviation is our special invention, but we were given dominion over the air and exhorted to wait on the Lord and renew or change our strength and mount up on wings as eagles. In the Bible there are no less than eight allusions to such bodily raptures as took Philip from Gaza to Azotus. Take natural history. Besides the curious operations of lower life provocative of study, exhortations are added, "Go to the ant, consider her ways, and be wise." Do you know about the coney, the birds that fly toward the south at the right season to a day?

We pride ourselves that we can part the light into its colors by its prism, but the rainbow had vainly allured man to do it ever since the first rain, and God had asked Job if he knew "By what way the light is parted?"

Coming to the sublimities of astronomy, we have not yet surpassed the sublime utterances of the Scriptures. These are not only sublime but accurate. They speak of the ends of the earth and also in contrary distinction of its breadth. They declare its diurnal revolution, by saying it is turned as clay to the seal. And the sun's orbital movement, with all its retinue of worlds, is also indicated by saying, "His going forth is from the end of the heaven and his circuit unto the ends of it." Thousands of years afterward Laplace led us up to grasp the same idea.

The Bible makes the most lowly things symbols of God's lofty thoughts. The human mind stops for ages at things as mere things. It sees a toad as a mere toad, and never thinks a jewel may be in its head. It sees the heavens and never thinks that they declare the glory of God, nor that the firmament showeth his handiwork. On the other hand, the Scriptures always recognize that the universe is one—all material things are parables of things divine, not transient spoken parables, but parables embodied and permanent. The tabernacle in the wilderness was a portable temple, every material article of which was

significant of spiritual things. The whole material world is another. As Carlyle says, "All visible things are emblems. What thou seest is not there on its own account. Matter exists only to represent some idea and body it forth." Or better, as Paul says, "The invisible things of God since the creation are clearly seen, being perceived through the things that are made."

Other so-called systems of religious thought are mere metaphysical vaporings, with no relation to the stern necessities of life. God put his Word into the closest relations of everyday life. Christ sees the sculptured vine over the temple portal and says, "I am the true vine." All the surging of infinite power in me reaches the farthest branch that it may bear much fruit. In the Bible range, every hair of the head denotes divine thoughtfulness; every sparrow represents the infinity of divine care; every sweeping woman God's search for lost souls; every grain field the divine sower of the multiplying word. Not merely are these lowly things representative of things lofty, but the sublimest things in nature are set as symbols of far sublimer thoughts. Sun, moon, and stars are mere exclamation points after great utterances of thoughts. God is a sun and a shield. He will give grace and glory and "no good thing will he withhold from them that walk uprightly."

There seems a voice in every gale,
A tongue in every flower,
That tells, O Lord, the wondrous tale
Of thine Almighty power.

The great Teacher, at whose words the world of mind sprang forward and upward, just interpreted the lilies and shepherds, life and death, till they had their proper place in the oneness of things material and spiritual, temporal and eternal.

Not only has the Bible given new ideas, but it has developed a whole range of faculties of the human mind. I know that we acquire knowledge by feeling fingers, by seeing eyes, and all other senses; also by mental deduction. But these faculties do not avail for the unseen and immaterial. Hence the faith faculty must be developed for higher knowledge in higher realms. Christ said to his disciples: "It is given unto you to know the mysteries of the kingdom of heaven." How are we to know these unscrutable mysteries? By the faith faculty, as we get ninety-nine per cent of our other knowledge. "By faith we know that the worlds were made by the power of God." "By faith we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Knowl-

edge in this realm is the most sure of any. There is no realm of knowledge but someone can dispute it. But faith gives us knowledge so sure that men willingly die for it. Faith gives us a roll call of heroes in the eleventh chapter of Hebrews that cannot be matched in all the rest of the world in all time. In the great mysteries of life, death, and salvation there is ever ringing the triumphant note, "We know, we know!"

What effect the translation of the Bible had on the common Anglo-Saxon mind is evident. From the time of King James's translation, and Tindale's translation of a century before, that mind has outstripped all other nations and its previous self. Since then has Newton thought, Shakespeare and Milton sung, and Cromwell cried at Dunbar, "Arise, O Lord, and let thine enemies be scattered."

We are indebted to Moses for the whole substructure of our laws, and to David for the sublimest flights of our song. Every humble child in lowly cabin where there was a Christian mother has had life inspired and glorified by the rehearsal of stories of the loftiest possible life embodied in living examples. Think of the influence of hearing the stories of Moses, of Miriam, Hannah, Deborah, of Gideon, Barak and Samson, of Jephthah, of David, of Samuel and the Prophets, of Jonathan and his armor bearer, of Daniel and the three Hebrew children, often rehearsed to growing boys and girls. Out of such homes came the McKinleys and Lincolns to bless the world.

In the cabin of the Mayflower John Robinson held up the Bible and declared, "There is yet more light to break out of this old Word," and it has. The Word that put into matter its unspeakable potencies and intricacies still throbs with light and power of its own. That grandest utterance of all time concerning the rights of man: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," was but a revoicing of the thought of God in the Bible. Coming to the designed dominion, we have issued over a million patents for quicker, easier, and better ways of doing things—more than twice as many as all the rest of the world. America is the most influential in the world to-day in invention, diplomacy, influence for peace, right ideas of government, regard for the rights of man, and in the effective outgoing of religious power for the uplift of the rest of the world. The reason is not far to seek. It is because God's Word has free course to run and be glorified, to exalt the mind of every man by its unwordable

thoughts and to live not by bread alone but by every word that proceedeth out of the mouth of God. The result is seen in the elements of success that the Bible offers to men.

1 It presents to every man a lofty ideal: "Children of God, be perfect as your Father in heaven is perfect."

2 Hope of attainment. The Bible does not leave men to their own illusory hopes, vanishing like the roseate hues of sunset, but it permits every man, like Peter, to say, "Blessed be God who hath begotten us again unto a living hope."

3 Hope changes to full assurance by experience of that life already begun. If any man be in Christ he is a new creation.

4 This new life is declared to be progressive from grace to grace unto glory.

5 Lest this progressive life should falter by reason of his limited powers, man is assured of infinite help, God working in him to will and to do up to the limit of his good pleasure. That this is possible is seen in the fact that this giving of will and power exalted a dozen lowly fishermen into world over-turners.

6 To give room for this glorious progress life is declared to be immortal. Nothing is lacking to give men lofty ideas. Nothing is lacking to thrill with immortal hope. Nothing is lacking of infinite power to help. Nothing is lacking of time and eternity in which this life may rise into the life designed for men by their Father God.

The difference between our nation and the heathen world that has not the Bible is inconceivable to all who have not seen their hopeless degradation—nay, inconceivable to one who has seen it. It can be known only by those who have passed through it as children and have come to know the power of the gospel as men. But to change that degradation to exaltation, change that darkness into light, you have only to carry to them the open Bible and holding it aloft, cry, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Professor Phelps's Address

I had hoped that the hymn on the programme would be sung so that it would offer an opportunity for most of you to escape without attracting any more attention (laughter). I know perfectly well that a great many of you have to go, and it does not trouble me in the least to have you go. I shall not take more than five minutes because—(applause and laughter), the applause is almost too flattering (laughter)—because one can say what has been the effect of the Authorized Version

of the Bible on English literature in five minutes. The Authorized Version of the Bible has simply been the whole thing. It is the foundation of English literature. There is not a single English author, living or dead, of the slightest consequence, who does not show familiarity with the English Bible constantly. Whether the original texts, in the Hebrew or the Greek, were inspired or not, there can be no doubt that the 1611 version was inspired.

There is no other English like it to be found in any other author. It is a very interesting thing to remember that Sunday last, which was the general day for the observation of the 1611 version, was also Shakespeare's birthday, the author who is generally reputed to be the greatest author that has ever lived in any country. I maintain that the language of Shakespeare, even in his greatest writings, is not equal to the language of the Authorized Version of the Old and the New Testament (applause). And in the Bible one can find every kind of literature except comedy. If one wishes for poetry let him take the Psalms and the Prophet Isaiah; if he wants philosophy there is Ecclesiastes, the Prophets, and Paul and John; if he wants prose writers of imagination let him look at Ezekiel and the Revelation of St. John; if he wishes to write letters let him look at the letters of Paul, especially his letter to Titus, which is one of the most beautiful and interesting letters ever written by one man to another; if he wishes the language of practical wisdom, far greater than Goethe or Benjamin Franklin, the two wisest men of modern times, let him look at the Proverbs; for condensed stories and prose narratives take the Judges, Samuel, Kings, the Prophet Daniel, and the ideal, exquisite pastoral Ruth; and for the most beautiful short stories, exquisite for their beautiful workmanship, take the parables of the Lord Jesus Christ, particularly the parable of the Prodigal Son, and the account of the visit of our Lord to the house of Simon when the woman came in and washed his feet with her

tears, which is far greater as a work of art than anything that Bret Harte, or Nathaniel Hawthorne, or Rudyard Kipling, or O. Henry, or any of the writers that are read to-day with such delight ever wrote.

Therefore, is it not true that it is absolutely necessary if we want to read modern English authors with any pleasure and intelligence that we first of all should know the Bible? I am of the opinion that every class in every common school should begin the day by reading a chapter of the Bible (loud applause), because that is the great inheritance of the English race. Everything that we have that is good in our English civilization is founded on the Bible, and to say that it is sectarian to read the Bible is to talk the most absolute and narrow-minded nonsense (applause).

Furthermore, I believe that no one should be admitted to American universities who cannot pass a satisfactory examination on the stories of the Old Testament (applause).

But the place of all places to learn the Bible is in the home; and I wish that all mothers would feel that more important than any study of hygiene, or any of the modern fads that are forced on overworked and overtired and conscientious women—that the most important thing, and more important than any other duty toward their offspring, would be to teach them as little children the knowledge and reverence of the Bible (applause), both as a way of salvation and as a source of the greatest entertainment, more than any book or collection of books. In 1897, when Queen Victoria, who was loved just as much in America as she was in England (applause), was celebrating the sixtieth anniversary of her reign, Rudyard Kipling, in publishing the solemn "Recessional" that called on the people of England to look away from the lust of power and appeal to the good, could find no better language than the language of the Bible.

The tumult and the shouting dies—
The captain and the kings depart—
Still stands that ancient sacrifice,
An humble and a contrite heart.

Centenaries in the La Plata

DURING the present year Argentina and Chili have celebrated their first Centenary of Independence; there was opened the great Trasandino line, which connects the city of Buenos Ayres with Santiago, the capital of Chili, and Valparaiso, the principal port; also a fine Exposition was held in Buenos Ayres. They have all given a greater impulse to business and there has been a great flow of people in and out of these two countries. Because of this we have given the greater part of our attention to them.

Argentina

The territorial extension is 1,136,000 square miles, and its population over six millions. This country has passed its first period of development. The large cities of Buenos Ayres and Rosario are well constructed and as modern as any of the cities of the civilized world.

Buenos Ayres is called the Paris of South America, but because of its situation and its enterprising spirit it might be more correctly called the New York of Latin America. It has an excellent tram service, magnificent docks, and fine buildings. In a few years it will be reconstructed of iron. Rents are very high and property is productive. It is a field of great promise for the future of an intellectual and progressive generation.

There are twenty-three places where public worship is held by ten different denominations. In the whole country there are seventy-six places of worship, with 6,000 members, 56 Sunday schools, 305 teachers, and 3,832 children. There are 69 foreign missionaries and 39 native pastors.

The Roman Catholic religion is the religion of the State, and is supported with national funds, but the doors are open for all worship and one can work quite at liberty. The Bible Societies have been and are now the principal factors of evangelization, with their colporteurs going from door to door, where the voice of a pastor or missionary has never been heard. The American Bible Society alone has put in circulation about one-half million Bibles or parts of it, and that gives us one book for every twelve inhabitants.

Our Society has its depot in a central place, with two big show windows on the street where we always keep open Bibles in different languages, so that people are continually stopping and reading passages of Scripture. Our Society is well known and appreciated by the public and the government.

A short time ago a friend wrote to me from

the interior asking me to send him a Bible by Felipe Scio of San Miguel, with notes. I went to the principal bookstores in the city and found one in only two places. The price charged for it was \$70 of this money (\$30, gold). In the different places where I went I was told they did not sell Bibles, that I was to go to the American Bible Society depot, and gave me the address. Our depot is well known, but the rent is so high that it is almost a sacrifice to keep it, and it would be a great economy to have a building of our own, and would be a help to our work.

We have had four and six colporteurs working in this city during the year, as many outsiders have visited the city during the Exposition and the Centenary celebration, and twelve more have been working in the north, south, and center of the republic.

José Rossini has sold many books and quite a number in Quechua to the Indians who speak that language. He writes: "The Lord has blessed my colportage work greatly in Jujuy, Salta, the frontier of Bolivia, La Quiaca, and other towns which I have visited. Thank God for his blessed gospel; it is known in many places. In the city of Salta, where I have been working for some time, I have seen how the Lord makes his light shine before men. A group of thirty persons were gathered together in a hut, when a woman walked in to whom I had sold a Bible, and she was very much displeased because the priest had taken it away and burned it. When she heard that I was teaching the people she became profoundly interested and impressed, and invited me to preach the gospel in her house, promising to bring her neighbors and friends. The next day I went there and found a good number of people gathered together, and we were greatly blessed. I was ready to leave for another town when I heard that the priest had gathered several of the Bibles which I had sold and had burned them before an image of Mary.

"Then I asked for and obtained the permission of the authorities to hold a public conference on the plaza, the principal place in town. Of course there was a large number of people there, among them intellectual men, and right there I sold nine Bibles and many portions, the people showing live interest."

"We visited two of the most fanatical, priest-ridden towns of importance in the province of Cordoba, and had to face the unscrupulous opposition of the spiritual guides.

"All kinds of plans and lying accusations

were used to have us removed, including a charge to the Chief of Police that we had attacked the convent at 1 a.m. Also a desperate effort to induce a police sergeant to take us prisoners, but the Lord raised up, in a remarkable manner, some friends who helped us. The sergeant referred to proved to be one who was brought under the influence of the gospel in Buenos Ayres, and had been occupied for a time in colportage work. The secretary to the 'political chief' proved to be one who had known us in Cordoba some years ago, and seemed only too willing to befriend us. So that the most strenuous efforts of the enemy day by day proved altogether unfruitful, and we remained four or five days, receiving many friendly greetings as we quietly left the town."

Mr. J. S. Doddington has been working in the north, in Salta, etc., and the following are some of his experiences: "During the past two years I have had a varied experience in circulating the Scriptures in the republic. By horse I have visited many places far removed from the railways, also by journeys by the railway. In a country of vast distances such as this, colportage work must be regarded from two main points of view, and each point of view has its own strong claim. 1. There is the widespread camp bounded only by the horizon. 2. There is the moving, ever-changing current of life along the railway track.

"1. How are the scattered, isolated dwellers and toilers of the camp to be reached? One good means is a well-equipped Bible carriage to carry two or three workers; another is by horseback. Of the two modes this is the much more fatiguing and depressing. The colporteur sets out with his one, two, or three horses well laden with books, and in the nature of things he can carry only a limited supply, and 'creature comforts' are conspicuous by their absence. Food for man and beast must be picked up where it happens to be found, and, as frequently occurs, if there are none—well, they must go without. According to the nature of the ground, population is less or more leagues are covered in a day, and at the close of hours of hunger and thirst (for frequently leagues have to be traveled without seeing a drop of water) and solitude, perhaps the result from the human standpoint has been very disappointing. I say from the human standpoint only, for from the heavenly standpoint—the point of view of the judgment seat of Christ—such a day may prove to be a veritable nugget of gold which will be to the praise of our Lord for all eternity. During that trying day perhaps some solitary soul has received the Word of God, which shall be the fountain, choral life to many.

"In these broad expanses comparatively few have ever seen the Bible, and fewer still possess it, for over many of them the foot of colporteur or messenger of grace has never trod. Gloriously applicable here are the words, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation, that saith . . . thy God reigneth.'"

Chili

In Chili this has been the year of a large circulation of books, the number reaching over nineteen thousand, and we could have done more if we had the means. Our corresponding agent there, the Rev. Karl Hansen, tells us about the work during the year:

"We started the year with the hope in our hearts that the Lord might give us an increase in the sales of books in Chili during the present year, and now not only has he given us the increase, but much more than we even hoped. In all it has been a very good year as regards our own work. Our men have met with very little opposition, and this much is due to their faithfulness and fidelity. Our colporteurs have worked from Pisagua (north) to Osoma (south), a distance of over three thousand miles from one point to another, with a very good result, and much could have been done if the necessary means had been available. In all seven men have been employed, three of them for a very short time, and now we close the year with four very active men, who have been with us for some years. That you may know what class of men these are I shall give you an extract from Mr. Calvo's letter:

"Nayib Huasan has mostly worked here in the railway stations in Santiago, selling Bibles to the emigrants on their way south. Nayib was born in Syria, but speaks Spanish very fluently, although he is unable to read it. He takes his own Arabic Bible and translates from it, while he shows a Spanish Bible to the people, begging them to compare it with his translation. He now visits a night school and is learning to read and write the Spanish language. May God bless him in his efforts and make him a power for the salvation of many souls."

Mr. Silva makes it his special work to visit the prisoners and policemen, and many of the latter have joined the Methodist and Presbyterian churches. Mr. Calvo works mostly among the barracks and arsenals with great success. In all 19,080 books have been sold, for which \$11,336.10 have been received in Chilean money (in gold, \$2,500.52).

We have great hopes that more will be done during the coming year.

Rev. Masatsuna Okuno

THE Rev. Mr. Loomis sends the following:

The Rev. Masatsuna Okuno, one of the chief Japanese assistants in the translation of the Bible, and one of the first Japanese ordained to the gospel ministry, died in Tokyo on the 2d of December at the age of eighty-eight. Few men have left a better record of loyalty to Christ and undying zeal in his service.

He was a native of Tokyo and in his youth was a page to Prince Rinnoji. As the result



REV. MASATSUNA OKUNO

of his efficient and faithful services he was afterward promoted to a higher position.

His master was an adherent of the Shogun's party, and so bitter was Okuno's disappointment at the triumph of the Imperial party, that he went on a pilgrimage from one temple and shrine to another to make offerings and pray for the restoration of the former régime.

After long and painful journeys and much suffering, he returned to his desolate home and family, with the settled conviction that all systems of religion were false and that he had been a victim of deceit and fraud.

Having spent all his possessions, he came to Yokohama to find some means of support, and obtained a position with Dr. Hep-

burn as teacher of Japanese. In accepting this situation it was with no desire or expectation of becoming a Christian, but simply as a means of earning a support for himself and family.

Regarding Christianity as only another form of delusion, he felt no interest in its teachings or need of a savior from sin. But in prosecuting the work of translation he was obliged to use the Chinese Bible and to study its meaning with great care.

In this investigation he was greatly impressed with the teachings of Christ, and the lives of the missionaries increased the conviction that Christianity was from God and Christ was the Saviour of the world. He also read the "Evidences of Christianity," by Dr. Martin, of China, and the arguments were so powerful and conclusive as to remove all doubt, and he was baptized by the Rev. Dr. Brown at Yokohama in July, 1872.

At that time the profession of one's faith in Christ was punishable with death, but he was so impressed with the wonderful revelation of God's love to man in the gift of his only Son to die for sinners, that he did not hesitate to let his faith be known, and to seek to bring others to a like experience of God's goodness and power to save.

The value of such an assistant to Dr. Hepburn was very great indeed. No other Japanese was so long engaged in the work of Bible translation or gave to it so much time and earnest effort. His superior ability and education rendered him especially fitted for such work.

Just following the publication of the Gospel of Matthew, Dr. Hepburn went to China to superintend the publication of his dictionary, and for some time it was the privilege of the writer to have the services of Mr. Okuno as a teacher, and in that way I came to know him intimately.

One thing was always evident, and that was that his one purpose in life was to serve his Heavenly Master. As we read together portions of the Scriptures he was constantly on the alert for some new truth that he could incorporate into his sermons. To preach Christ was his greatest joy, and to do this he never neglected an opportunity.

He believed with all his heart, and it was to him a matter of duty to make known the way of salvation to his people. To do this he never seemed to count the cost. Few preachers seemed to possess a sense of greater joy in service.

During the latter years of his life he was filled with the desire to preach to all the people in Japan, and to accomplish this he went from place to place telling the people with great joy of the one true God and Christ the only Saviour.

Writing of this great man one of the missionaries says: "It was said that while exceptional intellectual abilities will command regard during youth, it is only exceptional

spiritual attainments that will command regard when one has become advanced in years. Father Okuno—for years we have instinctively thought of him as Father—won the affection of his friends by his humility and piety, as well as other gifts, to such a degree that, although for many years he has been removed from active participation in religious work, his funeral was largely attended by those who have known and loved him for many years."

...

From the Central Agency—Bible Distribution in Alabama

MISS SALLY McCORKLE is an indefatigable Bible distributor in Alabama, as the following shows:

In the beginning of my efforts to disseminate the Scriptures, I felt a great interest in the kinsmen of the Lord Jesus Christ—the Jews; and it has been a pleasure literally to obey his injunction to go first "to the lost sheep of the house of Israel." Fleeing, as they have had to do, to the shores of America to escape persecution at the hands of Greek and Roman Catholic churches, they have brought with them a bitter dislike and distrust of the Christian religion, which is not surprising, for they know nothing whatever of Protestantism, and the Christian religion is synonymous with Roman and Greek Catholicism in their minds. They are not impervious to courtesy and brotherly kindness, however.

"You are an Israelite?" I say. "Aren't you proud of being a descendant of Abraham, 'the friend of God'? I should think you would be. The Hebrews are the true aristocrats of the earth. They were the chosen race and the custodians of the oracles of God when our ancestors were bowing down to idols of wood and stone; and then, you are the blood kin of the Messiah, through whom all the nations of the earth have been blessed. If it were not for Jesus Christ, the Jew, all these church spires would not dot the landscape, and we would know nothing of the true God and the Ten Commandments."

Their faces will fairly beam with pleasure to hear their despised and persecuted race spoken of in this way. Their prejudice once disarmed, too, they will listen with the most absorbed attention while they are told how beautifully the New Testament confirms and corroborates the Old. The last one I encoun-

tered came back in a day or so to pay me for the Testament and Psalms which I had lent him for examination.

"I am proud to know you, ma'am," he said. "I'm proud to know a lady who thinks as you do."

It has been my happiness to place quite a number of copies of the Scriptures in the hands of Jews. One copy of the Testament and Psalms that I sold to a Jewess came under the observation of her rabbi, and he tore it up. Her little boy gave me this piece of news, and added indignantly, "And he wasn't any kin to us, neither!"

If I could only picture the spiritual darkness in which they are groping, I feel sure it would arouse the sympathy of every enlightened heart. National pride has locked up their sacred books, which they only have in the Hebrew, a language which they no longer speak and which many, who can read, are not able to understand. In this country the Bible is published in the vernacular, and if God's people realize the opportunity he has given them in bringing these people to our shores to be enlightened by the truth as it is in Christ Jesus, the "heart's desire" of the Apostle Paul and of our Lord himself cannot be far from consummation.

Another very interesting class with which we come in contact is the Roman Catholic. To them, as to the Jews, the Bible is an unknown book. Their priests discourage, if they do not forbid the reading of it. Coming across a lady of this faith, I confessed to an admiration for a number of attractive things about their religion. "If you will allow me," I said, "I will point out what I object to about Roman Catholicism."

"The confessional?" she said.

"Why, no," said I. "You have pretty good Scripture authority for confessing your sins, but the Pope has no authority to absolve you."

Nobody but God can forgive sin. You have no authority for indulgences."

I could tell her of course of the sale of indulgences which disgusted Luther; of the "Peter's Pence" with which the cathedral of St. Peter in Rome was built. I had myself read a statement under his own hand of a Protestant clergyman of prominence in New York that he had received by mistake, and accidentally opened, an indulgence written by the Pope in Latin, and designed for a prominent Roman Catholic dignitary. I showed her how her Church dishonored God by discouraging the study of the Scriptures, insisting on excluding the Bible from the public school. Christ said, "Search the Scriptures," and in the sixth chapter of Deuteronomy God says, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Think of the insult to God when we draw the line at nothing from Tom Paine to the Koran, except the Word of God!

She brought her own Bible and I showed her how her Church left out the second commandment from its catechism, and rejoiced in selling her a good reference Bible.

Our cotton-mill population embraces several classes: some are small farmers who are attracted by the prospect of a little ready money, when bad seasons and small crops have brought them in debt. Others are from remote hills and valleys of our southern mountains; and some have been in the mills from their childhood. Forty per cent of the adults among this class cannot read. "I could not read it if I had one," they say, as I urge upon them the claims of the Book. The names they bear show they come of sturdy English, Scotch-Irish, or German stock, the same blood as the forefathers who laid the foundation of our national fabric. But the Church had left them in their remote rural districts and mountain fastnesses for generations without a shepherd, and with poor educational advantages, if any, and now they present an almost impregnable barrier of ignorance, distrust, and indifference to evangelistic effort. They can be reached, however, and influenced by teachers of their own class, but it is "the blind leading the blind." Their condition is pathetic, shut out from God's blessed sunlight and fresh air in the lint-laden atmosphere of the cotton mill from six fifteen a. m. till a quarter of seven in the evening, with only

three-quarters of an hour at noon for dinner—going to their work, youths and maidens and little children, long before sunrise in midwinter and returning long after dark—no vision from one day's end to another but of the drifting cotton, the flying 'spindles and shuttles, the deafening roar of the machinery banishing the sound of their companions' voices.

Is it any wonder they are apathetic to things intellectual, moral, spiritual? And where can a lever be introduced for their uplift? Night schools? Exhausted by their protracted hours of toil, they gulp down their suppers and are in bed by nine. Missionary teachers who could gather the little waifs whose parents are in the mill, and teach them during the week, and establish schools on Sunday where adults could be taught to read, might come nearest to a solution of the problem of putting the Bible in their reach, and that is the lever that, wielded by the Spirit, lifts the world. Some work has been attempted in this line, and it has been part of my labor when thrown among church societies and church workers to agitate the subject.

Among those who have worked in the mills for years the white plague has many victims. I have visited a number of these, selling or giving Bibles, Testaments, or portions, and praying beside their beds. They were so grateful, and when they "passed over the river," as five of them have, I have rendered God thanks for the privilege this American Bible Society gave me of ministering to their distress.

If I could only put in print the sorrowful tales I have listened to—stories of wrecked lives, of ruined characters, of broken hearts, and family ties shattered, and homes desecrated by violation of the marriage vow, I would paint a picture that would shock the church; but my hand shrinks from the task. We must carry them the Bible, the great moral antiseptic.

I add these lines from Kaul's Lumber Camp, which place I canvassed yesterday and to-day. It has a floating population of about five hundred souls, I am told. They live in "shacks"—box-like structures something larger than a passenger car. When the timber is exhausted in their vicinity, these are hoisted upon flat cars and hauled to another place. The men sometimes return from work to find their families and houses five miles away from where they left them in the morning. Bibles are needed here, and I am glad to bring them the Word of Life.

A Letter from Africa

THE following letter received from Inham-bane, East Africa, speaks for itself:

I have the great pleasure of thanking you, and through you the members of your Board, for the free grant of 250 Sheetswa Bibles. We appreciate this generous gift very, very much, and in writing this I voice the sentiments of each worker on the field, both white and native. The native evangelists and the Christians have looked forward for a long time to the coming of this book, and I am sure that the announcement that they are already shipped will be the cause for much rejoicing.

Our people are very poor, and there is not much opportunity of them working to earn money, except enough to pay their hut taxes,

unless they leave their homes and go to the diamond and gold mines in the Transvaal. The average pay for a man here is ten cents a day and for a woman eight cents a day. They are unable to find work regularly even at that price. This makes it impossible for us to sell these books, and we are not advocates of giving them away, for it will not pay to pauperize these people. We therefore make them work a day for the mission if they wish to receive a Sheetswa Testament. We have decided that to procure a Sheetswa Bible they must work two days. Any money that may accrue from the sale of them will be forwarded to you. I have on hand at this time from the sale of New Testaments in Sheetswa \$32.30. On receiving advice from you this amount will be forwarded.

BIBLE SOCIETY RECORD

New York, May, 1911

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Thursday, April 6, 1911.

In the absence of President Theophilus A. Brouwer, Vice-President James Wood occupied the chair.

Devotional exercises were conducted by Rev. Henry A. Stimson, D.D., who read a part of the 139th Psalm and offered prayer.

The chairman announced the death of William T. Booth, John S. McLean, and Philip Nye Jackson, members of the Board of Managers. Secretaries Fox and Haven and Manager James Wiggins were appointed a committee to prepare a memorial of the services of these deceased members of the Board.

After consideration of the probable income of the Society during the ensuing year, the estimate of income being based upon the receipts of the Society for ten years past, it was voted to appropriate for the year ending March 31, 1912, to the Home Agencies of the Society, \$113,300; for Agencies in the Foreign field, \$80,430; and the year ending June 30, 1912, to Agencies in the foreign field whose fiscal year terminates at that time, \$129,730.

Furthermore, grants to various missionary societies working in the foreign countries where the Bible Society has no formal Agency were authorized to the amount of \$10,000, and for new translations and revisions of the Bible, \$10,000.

In the domestic field grants were made to needy individuals; to Sunday schools, institutions, etc., at half rates; and to the indigent blind, to the amount of \$5,870.49, including one-fifth of the cost of 50,000 Bibles to the order of the Gideons for supply of hotels; one-fifth of the cost of 20,000 five-cent Testaments to the "Silent Evangel" organization of Indianapolis, and one-half of the cost of 5,000 Bibles to the New York Bible Society for distribution among the hotels of Manhattan and the Bronx.

A memorial was adopted by a rising vote on the services of Henry C. M. Ingraham, a recently deceased member of the Board of Managers.

The Secretaries reported the following consignments of Scriptures sent to the Agencies abroad during the month of March:

Brazil, 4,598 volumes, value \$1,655.92; Central America, 3,872 volumes, value \$565.28; China, 100 volumes, value \$7.07; La Plata, 18,455 volumes, value \$2,680.11; Levant, 2,700 volumes, value, \$392.15; Mexico, 800 volumes, value \$386.03; Philippine, 5,591 volumes, value \$306.13; Venezuela, 1,520 volumes, value \$129.56; West Indies, 564 volumes, value \$255.11. Total, 38,200 volumes, value \$6,377.36.

The issues during the month of March were 175,454 volumes of Scriptures.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or

postage stamps. Any postmaster will register a letter for ten cents.

- 2. Send the money by Bank check or draft.
 - 3. Send it by an Express Company's money order.
 - 4. Send it by a Post-office money order.
- Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY
I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

RECEIPTS IN MARCH, 1911

LEGACIES	
McCormick, Hugh, late of Button Township, Ill.....	\$200 00
Maybry, Lowell B., late of Hopkinton, Mass.....	314 33
Scovill, Wm., late of West Hurley, N. Y.....	8,000 00
Smith, Joseph C., late of Candia, N. H.....	2,376 65
Vieregge, Ernest, late of Freeport, Ill.....	1,374 81
	\$12,265 79

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend.....	\$5 00
A Friend, Oak Park, Ill.....	50 00
Auchincloss, John Winthrop, New York.....	25 00
Baepler, Andrew, Concordia, Mo.....	1 00
Baird, W. T., Kirksville, Mo.....	5 00
Baldwin, In Memoriam of Mary T., Boston, Mass.....	10 00
Bell, W. D., Pittsburg, Pa.....	1 00
Biddle, Rev. Matthew B., D.D., Pittsburg, Pa.....	3 00
Blaisdell, Alfred G., Brooklyn, N. Y.....	5 00
Blosser, C. M., Quincy, Ill.....	2 00
Bodwell, Mrs. Lewis, Clifton Springs, N. Y.....	20 00
Brouwer, Theophilus A., New York.....	150 00
Bryden, A. A., Pittston, Pa.....	5 00
Buchanan, James I., Pittsburg, Pa.....	5 00
Burnett, R. G., Pittston, Pa.....	1 00
Callender, Miss E. C., Meadville, Pa.....	1 00
Campbell, George E., Pittsburg, Pa.....	5 00
Carithers, Mary L., Morning Sun, Ia.....	30 00
Carrington, Rev. John, Bangkok, Siam.....	10 00
Cash, Richmond, Va.....	10 00
Cash, West Virginia.....	11
Clark, Miss Cornelia J., Westhampton, Mass.....	1 00
Clay, Joseph, Brunswick, Ga.....	1 00
Cool, C. H., Pittston, Pa.....	10 00
Cool, Miss Mary, Pittston, Pa.....	5 00
Contributions through Brazil Agency.....	38 42
Contributions through Christian Herald.....	12 50
Contributions through Levant Agency.....	271 41
Contributions through Mexico Agency.....	15 25
Coon, Mrs. Emma T., Red Hook, N. Y.....	5 00
Cooper, Henry, Pittsburg, Pa.....	5 00
Cortelyou, Peter, Princeton, N. J.....	120 00
Davis, Frank M., Corning, Ia.....	500 00
Denker, Geo., Brooklyn, N. Y.....	10 00

Dewar, John, Pittsburg, Pa.....	\$5 00
Dornitz, Israel, Pittsburg, Pa..	1 00
Drury, Wm., Pittston, Pa.....	10 00
Eads, Miss Eda, Coronado, Cal.....	5 00
Eells, Dudley B., Payson, Ill....	50 00
Field, Mrs. Ralph A., Amherst, Mass.....	2 00
Finn, Eugene, Lakeland, Fla.....	1 00
Finns, Pendleton, Ore.....	2 20
Fisher, Charles A., Pittsburg, Pa.....	5 00
Friedel, Jacob, Felton, Del.....	5 00
Friend, San Diego, Cal.....	10 00
Gibbons, W. H., Ardmore, Pa.....	5 00
Gilchrist, James B., Milford, Del.....	50 00
Gilchrist, Mrs. James B., Milford, Del.....	50 00
Gilman, Caroline T., Norwich, Conn.....	5 00
Goodwin, James J., New York.....	100 00
Gormley, Mrs. E. M., Pittsburg, Pa.....	3 00
Gould, Rev. H. F., Pittston, Pa.....	5 00
Gray, Mrs. Margaret J., Princeton, Ind.....	10 00
Greenwood, Rev. Wm., Ocala, Fla.....	3 24
Hall, Rev. E. F., San Francisco, Cal.....	10 00
Hall, Mrs. Helen A., Glen Ridge, N. J.....	1 00
Harbison, Estate of S. P., Pittsburg, Pa.....	10 00
Hart, Miss N. E., Medina, N. Y.....	5 00
Hawthorne, R. C., Pittsburg, Pa.....	1 00
Hester, Martin M., Norwalk, O.....	3 00
Hestwood, Rev. A. B., Wichita, Kan.....	6 73
Hibbs, W. S., Pittston, Pa.....	5 00
Hitte, C. A., Kansas, Ill.....	3 00
Hoiden, A. H., Pittston, Pa.....	1 00
Hopkins, Mrs. W. W., Geneva, N. Y.....	5 00
Huber, Mrs. Anna R., Allentown, Pa.....	2 00
Hughes, Mrs. R. M., Pittston, Pa.....	5 00
Jesup, Mrs. Morris K., New York.....	100 00
Jones, W., Jackson, O.....	75
Kehos, Mrs. S. F., Amsterdam, N. Y.....	1 00
Knowlton, Frances L., West Midway, Mass.....	5 00
L., Schenectady, N. Y.....	100 00
Lancaster, Tr. I. J., Parkton, N. C.....	4 16
Lathrope, W. W., Scranton, Pa.....	2 00
LeRoy, E. A., New York.....	5 00
Levett, Thomas, Rotherfield, England.....	1 44
Lewis, Margaret C., M. D., Philadelphia, Pa.....	5 00
Loud, L. L., Berkeley, Cal.....	50
McAtee, James, Pittsburg, Pa.....	2 50
McChuaghan, H. S., Lancaster, Ohio.....	5 00
McClurkin, Rev. S. R., Watertown, O.....	1 00
McIntyre, Mrs. S. D., Pittsburg, Pa.....	2 00
McMillan, W. H., Pittston, Pa.....	1 00
Martin, John L., Vinton, Ia.....	5 00
Means, Harold, Ashland, Ky....	25 00

Deceased Life Director

Rev. Thomas S. Hastings, D.D., L.L.D., New York.

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Deceased Life Members

Rev. Alfred H. Brush, D.D., Morristown, N. J.
Rev. Alba L. P. Loomis, Randolph, Wis.
Rev. Samuel McC. Anderson, D.D., Bradentown, Fla.
Rev. Eberle W. Thomson, Dayton, O.
Rev. A. S. Blackwood, Stephenville, Tex.
Rev. Joseph K. Armstrong, D.D., Kirkwood, Mo.
Rev. Parker P. Pope, D.D., Lima, O.
Rev. Elias S. Osbon, D.D., New York.
Edward P. Crowell, Amherst, Mass.
Dr. H. F. Winchester, West Camden, N. Y.
Mrs. Susan G. Stimson, Greeley, Colo.
Mary Groff, Fort Plain, N. Y.
Dr. William E. Birdsall, Peekskill, N. Y.

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Deceased Manager

John S. McLean, New York.

Meeker, Mrs. K. D., Wallkill, N. Y.....	\$3 00
Moon, W. H., Pittston, Pa.....	1 00
O'Brien, J. F., Chicago, Ill.....	10 00
Ouston, Charles, Fort Ewen, N. Y.....	1 00
Owens, Mrs. C. E., Wilkesbarre, Pa.....	50
Paul, Mrs. Anna R. J., Pittsburg, Pa.....	5 00
Peck, Wm., Pittston, Pa.....	5 00
Perfect, A. H., Fort Wayne, Ind.....	25 00
Pouch, Francis E., Brooklyn, N. Y.....	5 00
Pusey, Geo. W., Pittsburg, Pa.....	5 00
Reed, D. T., Pittsburg, Pa.....	2 00
Rhoads, Beulah M., Haddonfield, N. J.....	5 00
Robitschek, Solomon, Lowell, Mass.....	1 00
Russell, H. E., Denver, Colo.....	1 00
Schmidt, H. M., Pittsburg, Pa.....	10 00
Shell, Alfred, Colton, Cal.....	10 00
Sherwin, Henry A., Cleveland, Ohio.....	5 00
Shumaker, H., Pittsburg, Pa.....	1 00
Slocum, W. G., Pittston, Pa.....	5 00
Smith, Harmon, Leland, Idaho.....	3 50
Smith, Mrs. J. H., St. Ansgar, Ia.....	5 00
Smith, Miss Venie M., Pittsburg, Pa.....	5 00
Steck, R. K., Farmington, Ill.....	10 00
Strong, Mrs. E. D., Pittston, Pa.....	10 00
Thompson, G. B., Pittston, Pa.....	1 00
Thompson, W. P., Rupenville, Ga.....	25
Turner, Mrs. Charles P., Philadelphia, Pa.....	100 00
Warner, Anna E., Jericho Center, Vt.....	2 50
Watson, W. L., Pittston, Pa.....	10 00
Westervelt, Dr. H. C., Pittsburg, Pa.....	5 00
Weston, C. S., Scranton, Pa.....	10 00
Wick, John C., Youngstown, O.....	100 00
Williams, Miss Jennie, Buckhannon, W. Va.....	1 00
Williams, R. T., Dietz, Wyo.....	4 00
Woodruff, Mrs. Caleb L., Newark, N. J.....	30 00
	\$2,387 96.

CHURCH COLLECTIONS

ALABAMA	
Birmingham, South Highlands Pres. Ch.....	\$5 30
Eutaw, Pres. Ch.....	3 00
Eutaw, New Hope Pres. Ch.....	1 00
Tuscaloosa, First Pres. Ch.....	10 00
Valerande, Valley Creek Pres. Ch.....	2 00
West End, Vine St. Pres. Ch.....	50
ARIZONA	
Bisbee, Pres. Ch. of Covenant...	4 65
ARKANSAS	
Batesville, Pres. Ch.....	3 10
Helena, Pres. Ch.....	5 00
Lincoln, Pres. Ch.....	1 00
Little Rock Conf., Meth. Ep. Ch.....	12 00
First Pres. Ch.....	5 00

Mena, Pres. Ch. \$2 00
Wynne, Pres. Ch. 2 10

CALIFORNIA

Berkeley, First Pres. Ch. 25 00
" Knox Pres. Ch. 2 42
Brawley, First Pres. Ch. 2 00
Danville, Pres. Ch. 2 00
Fresno, First Pres. Ch. 18 40
Oakland, Brooklyn Pres. Ch. 10 00
Oxnard, Pres. Ch. 2 05
Pioneer, Pres. Ch. 1 00
Sacramento, Pres. Ch. 4 75
Vallejo, Pres. Ch. 3 00
Watsonville, First Pres. Ch. 5 00

COLORADO

Brush, Pres. Ch. 1 71
Carbondale, Meth. Ep. Ch. 3 00
Denver, Highland Park Pres. Ch. 5 00
" Swedish Luth. Ch. 4 25
Los Animas, First Pres. Ch. 2 75
Salida, First Pres. Ch. 3 85
Sterling, First Pres. Ch. 5 00

CONNECTICUT

Hartford, Rose Mem'l Mission. 10 00

DELAWARE

Newark, Pres. Ch. 8 96
Ocean View, Pres. Ch. 1 00
Wilmington, First Pres. Ch. 9 04
" St. Paul's Meth. Ep. Ch. 10 00

DISTRICT OF COLUMBIA

Washington, Eastern Pres. Ch. 2 00
" Riverdale Pres. Ch. 63
" Sixth Pres. Ch. 5 00
" Takoma Park Pres. Ch. 6 00

FLORIDA

Chipley, Pres. Ch. 3 00
Coleman, Pres. Ch. 1 00
Dunedin, Andrews Mem'l Ch. 21 85
Florida Conf., Meth. Ep. Ch. 81 00
Marianna, Pres. Ch. 4 10
Monticello, Pres. Ch. 2 35
Pensacola, Pres. Ch. 1 00
South Florida, Meth. Ep. Ch. 10 00
Mission. 5 00
Tampa Heights, Pres. Ch. 5 00

GEORGIA

Athens, Prince Ave. Pres. Ch. 1 00
Atlanta, Central Pres. Ch. 7 75
" North Ave. Pres. Ch. 13 75
" Fryor St. Pres. Ch. 1 42
Carrollton, Ref'd Pres. Ch. 4 00
Clarksville, Pres. Ch. 1 00
Decatur, Pres. Ch. S. S. 3 50
Dorchester, Pres. Ch. 1 60
Jefferson, Thyatira Pres. Ch. 60
Kirkwood, Pres. Ch. 2 54
La Grange, Central Hatchey Meth. Ep. Ch. South. 1 61
Lawrenceville, Pres. Ch. 3 00
Midway, Colored Pres. Ch. 3 00
Palmetto, Pres. Ch. 1 00
Poulan, Pres. Ch. 4 00
Riverdale, Pres. Ch. 3 00
Rock Spring, Pres. Ch. 2 00
Rome, First Pres. Ch. 6 67
Waynesboro, Pres. Ch. 2 00

ILLINOIS

Chicago, Englewood North Cong. Ch. 1 00
" Fourth Pres. Ch. 50 00
" Ridgeway Ave. Pres. Ch. 3 00
Clinton, Pres. Ch. 5 00
Coal Valley, Beulah Pres. Ch. 1 00
Danville, First Pres. Ch. 50 00
Du Quoin, First Pres. Ch. 5 00
East St. Louis, First Pres. Ch. 5 00
Elmwood, Pres. Ch. 3 20
Georgetown, Mt. Pisgah Pres. Ch. 2 00
Hoopeston, First Bapt. Ch. 10 50
" First Pres. Ch. 9 75
Joliet, Central Pres. Ch. 5 00
La Grange, First Pres. Ch. 10 00
Macomb, Pres. Ch. 26 00
Orleans, Pisgah Pres. Ch. 5 00
Paris, First Pres. Ch. 11 00
Petersburg, Central Pres. Ch. 14 20
Sreator, Park Pres. Ch. 12 00
Urbana, Pres. Ch. 1 00
Viola, First Pres. Ch. 5 00
Woodstock, First Pres. Ch. 2 00

INDIANA

Andrews, Meth. Ep. Ch. \$2 00
Elkhart, Pres. Ch. 5 00
Fort Wayne, First Meth. Ep. Ch. Plymouth Cong. 12 20
" Ch. 16 10
" Trinity Meth. Ep. Ch. 3 00
" Wayne St. Meth. Ep. Ch. 4 15
" West Jefferson St. Christian Ch. 85
Frankfort, First Pres. Ch. 10 00
Franklin, Hopewell Pres. Ch. 105 70
Lafayette, Bapt. Ch. 7 00
La Porte, Pres. Ch. 1 50
Logansport, Broadway Meth. Ep. Ch. 13 60
" Cumberland Pres. Ch. 6 35
" English Luth. Ch. 3 60
" First Pres. Ch. 14 80
" Union Pres. Ch. 4 75
Mitchell, Pres. Ch. 1 22
Shelbyville, First Pres. Ch. 10 00
Spencer, Pres. Ch. 5 00
Wabash, Pres. Ch. 10 00

IOWA

Albia, First Pres. Ch. 1 00
Cherokee, Pres. Ch. 3 00
Colfax, Pres. Ch. 1 00
Coggan, Zion Pres. Ch. 3 00
Dexter, First Pres. Ch. 2 00
Early, Pres. Ch. 5 00
Emerson, Pres. Ch. 5 00
Fort Madison, Union Pres. Ch. 5 00
Frankville, Pres. Ch. 2 00
Garden Grove, Pres. Ch. 3 00
Halifax, Pres. Ch. 1 00
Holland, German Pres. Ch. 10 00
Kamrar, German Pres. Ch. 10 00
Lenox, Pres. Ch. 2 00
Manchester, First Pres. Ch. 1 00
Marengo, Pres. Ch. 4 00
Mt. Pleasant, First Pres. Ch. 7 50
Nevada, Pres. Ch. 3 00
New Albion, Mt. Hope Pres. Ch. 1 46
Ottumwa, East End Pres. Ch. 13 56
Rockwell City, First Pres. Ch. 7 00
Russell, Pres. Ch. 7 10
Sioux Center, First Ref'd Ch. 10 00
Sioux City, Williams Mem'l (Sixth Pres.) Ch. 1 00
Vinton, First Pres. Ch. 10 00

KANSAS

Carlton, Pres. Ch. 2 90
Cheever, Pres. Ch. 2 67
Derby, Pres. Ch. 5 00
Ellsworth, First Pres. Ch. 2 50
Holton, First Pres. Ch. 12 00
Horton, First Pres. Ch. 8 47
Iola, First Pres. Ch. 5 00
Manhattan, First Pres. Ch. 25 00
Mt. Pleasant, Pres. Ch. 5 00
Osborne, First Pres. Ch. 5 00
Pratt, Pres. Ch. 3 00
Riley, German Pres. Ch. 8 00
South Kansas Conf., Meth. Ep. Ch. 290 00
Sycamore, Meth. Ep. Ch. 3 90
Topeka, Westminster Pres. Ch. 19 00
Wichita, Grove Pres. Ch. 5 00
" West Side Pres. Ch. S. S. 5 00

KENTUCKY

Anchorage, Pres. Ch. 8 24
Ashland, First Pres. Ch. 19 46
Bowling Green, First Pres. Ch. 10 00
Campbellsville, Church at Lexington, Second Pres. Ch. 7 29
Louisville, Fourth Ave. Pres. Ch. Union Pres. Ch. 2 90
" Union Pres. Ch. 9 05
Ludlow, First Pres. Ch. 4 00
Mumfordsville, Pres. Ch. 8 92
Owenboro, Fourth St. Pres. Ch. 2 40

LOUISIANA

Alexandria, First Pres. Ch. 2 00
Carrollton, Pres. Ch. 5 90
Dallas Center, Pres. Ch. 2 60
Houma, Pres. Ch. 2 00
Louisiana Conf., Meth. Ep. Ch. 91 00
New Orleans, First St. German Pres. Ch. 2 00
" Second German Pres. Ch. 10 00
" Third Pres. Ch. 2 00

MARYLAND

Baltimore, First Pres. Ch. \$10 00
" Fulton Ave. Pres. Ch. 3 00
" Lafayette Sq. Pres. Ch. 5 00
Bethesda, Pres. Ch. 10 52
Cantonville, Pres. Ch. 3 00
Highland, Pres. Ch. 2 00

MASSACHUSETTS

Chicopee, First Cong. Ch. and S. S. 6 45
Lawrence, German Pres. Ch. 5 00
New England Conf., Meth. Ep. Ch. 3 04

MICHIGAN

Bad Axe, Meth. Ep. Ch. 4 00
Detroit, Bethany Pres. Ch. 10 00
" Forest Ave. Pres. Ch. 10 00
" Mem'l Pres. Ch. 2 00
Hillsdale, First Pres. Ch. 14 00
Houghton, First Pres. Ch. 1 00
Lake City, Brick Pres. Ch. 1 00
Lansing, Franklin Ave. Pres. Ch. 12 00
Ludington, Pres. Ch. 2 70
Midland, Pres. Ch. 12 00
Saginaw, First Pres. Ch. 7 23
Vassar, Pres. Ch. 2 00

MINNESOTA

Alpha, Pres. Ch. 1 00
Duluth, Lakeside Pres. Ch. 10 00
Minneapolis, Stewart Pres. Ch. 4 51

MISSISSIPPI

Greenwood, Pres. Ch. 4 00
Guntown, Pres. Ch. 2 32
Holly Springs, Pres. Ch. 26 00
Mississippi Conf., Meth. Ep. Ch. 19 00
Water Valley, Pres. Ch. 10 00

MISSOURI

Clayton, Pres. Ch. 5 00
Fullon, Pres. Ch. 1 00
Grant City, Pres. Ch. 7 00
Kansas City, Third Pres. Ch. 10 00
Kirkwood, First Pres. Ch. 19 26
Lamar, First Pres. Ch. 3 42
Lawson, Pres. Ch. 5 00
Marshall, Pres. Ch. 13 86
Mexico, Pres. Ch. 2 40
New Point, Pres. Ch. 5 00
New York Settlement, Pres. Ch. 25
Osceola, First Pres. Ch. 1 00
Palmyra, Pres. Ch. 3 00
Plattsburg, Pres. Ch. 2 00
Richmond, Pres. Ch. 1 50
St. Joseph, Francis Meth. Ep. Ch. South. 16 50
" Hope Pres. Ch. 1 00
" Union Service at. 8 95
" Westminster Pres. Ch. 10 00
St. Louis, Grand Ave. Pres. Ch. Second German Pres. 26 31
" Ch. 3 25
" Washington and Compton Aves. Pres. Ch. 25 00
Stony Point, Pres. Ch. 1 00
Webster Grove, Pres. Ch. 4 00

MONTANA

Forsyth, First Pres. Ch. 5 00
Havre, First Pres. Ch. 5 10

NEBRASKA

Adams, Pres. Ch. 4 00
Exeter, First Cong. Ch. 8 15

NEVADA

Elko, First Pres. Ch. 1 00

NEW JERSEY

Atlantic City, Church at. 5 00
Barnegat, Pres. Ch. 3 00
Billingsport, Pres. Ch. 1 00
Blackwood, First Pres. Ch. 1 00
Caldwell, First Pres. Ch. 10 00
Camden, Second Pres. Ch. 5 00
Cranbury, First Pres. Ch. 10 00
" Second Pres. Ch. 10 00
Dunellen, First Pres. Ch. 2 00
Dutch Neck, First Pres. Ch. 10 00
East Orange, Brick Pres. Ch. 27 70
Elmer, Pres. Ch. 2 00
Forked River, Pres. Ch. 2 00
Glassboro, Bunker Hill Pres. Ch. Pres. Ch. 1 00
Greenwich, Pres. Ch. 10 00
Haddonfield, First Pres. Ch. 11 20
Hoboken, First Pres. Ch. 1 00

Jersey City, Second Pres. Ch....	\$10 00
Laurel Springs, St. Paul's Pres. Ch.....	1 00
Lawrenceville, Pres. Ch.....	20 00
Locktown, Christian Ch.....	2 65
Metuchen, First Pres. Ch.....	16 00
Musconetcong Valley, Pres. Ch.....	1 00
Newark, Kilburn Mem'l Pres. Ch.....	5 00
Mem'l Pres. Ch.....	5 00
13th Ave. Pres. Ch.....	1 00
Newark Park, Pres. Ch.....	5 26
New Hackensack, Ref'd Ch.....	3 00
New Providence, Pres. Ch.....	5 00
Ocean City, First Pres. Ch.....	2 60
Oceanic, First Pres. Ch.....	1 00
Orange, Central Pres. Ch.....	50 00
Paterson, First German Pres. Ch.....	2 00
S. S.....	2 00
Perth Amboy, First Pres. Ch.....	16 32
First Pres. Ch. S. S.....	6 45
Princeton, Wetherspoon Pres. Ch.....	2 00
Ridgewood, Ref'd Ch.....	10 00
South Amboy, Pres. Ch.....	1 00
South Orange, First Pres. Ch.....	5 06
Springfield, First Pres. Ch.....	5 00
Summit, Central Pres. Ch.....	35 00
Meth. Ep. Ch.....	5 00
Tuckerton, Pres. Ch.....	2 00
Wenonah, Mem'l Pres. Ch.....	15 70
Westfield, Pres. Ch.....	34 64
Pres. Ch.....	5 00

NEW YORK

Albany, St. Luke's Meth. Ep. Ch.....	15 00
State St. Pres. Ch.....	25 00
Attica, First Pres. Ch.....	1 50
Batavia, First Pres. Ch.....	6 40
Binghamton, Floral Ave. Pres. Ch.....	5 00
Brooklyn, Cumberland St. Pres. Ch.....	6 28
Grace Pres. Ch.....	20 00
Olivet Pres. Ch.....	25 00
Burdett, Pres. Ch.....	1 40
Burnt Hill, Meth. Ep. Ch.....	5 00
Clinton, Pres. Ch.....	3 42
Cornwallville, Meth. Ep. Ch.....	6 00
Dryden, First Pres. Ch.....	4 00
Durham, First Pres. Ch.....	2 26
East Durham, Bapt. Ch.....	2 76
Meth. Ep. Ch.....	3 05
East Greenbush, Clark Meth. Ep. Chapel.....	3 00
East Palmyra, Pres. Ch.....	1 00
Hammond, Pres. Ch.....	5 00
Hempstead, Christ's Pres. Ch.....	25 00
Hornell, First Pres. Ch.....	6 06
Hunter, Pres. Ch.....	3 30
Ilion, First Pres. Ch.....	5 00
Kesville, First Cong. Ch.....	15 00
Lockport, First Pres. Ch.....	26 41
Lyndonville, First Pres. Ch.....	1 00
Lyons Falls, Forest Pres. Ch.....	1 00
Mapleton, Pres. Ch.....	4 25
Monticello, Pres. Ch.....	6 00
Morris Heights, Meth. Ep. Ch.....	5 00
Naples, Pres. Ch.....	1 50
New York, French Evang. Ch.....	5 00
New York Mills, Walcott Mem'l Pres. Ch.....	1 00
Niagara Falls, Third Pres. Ch.....	1 00
North Tonawanda, Pres. Ch.....	4 00
Norton Hill, Meth. Ep. Ch.....	2 32
Oakhill, Meth. Ep. Ch.....	2 00
Otisco, Pres. Ch.....	1 00
Palmyra, Western Pres. Ch.....	10 00
Peekskill, First Pres. Ch. S. S.....	30 00
Perry, Pres. Ch.....	2 00
Plattsburg, First Pres. Ch.....	5 49
Port Henry, First Pres. Ch.....	3 00
Potsdam, First Pres. Ch.....	9 00
Rochester, Third Pres. Ch.....	12 00
Rome, First Pres. Ch.....	17 06
Saranac Lake, Pres. Ch.....	3 00
Schenectady, Union Pres. Ch.....	10 00
Slingerlands, Meth. Ep. Ch.....	5 00
South Wales, Pres. Ch.....	1 00
Stamford, First Pres. Ch.....	3 00
Syracuse, West Pres. Ch.....	1 00
Troy, Fifth Ave. Meth. Ep. Ch.....	5 00
Olivet Pres. Ch.....	3 00
Trumansburg, Pres. Ch.....	44
Turin, Pres. Ch.....	3 95
Tuscarora, Pres. Ch.....	1 00
Utica, First Pres. Ch.....	5 00
Mem'l Pres. Ch.....	10 00
Olivet Pres. Ch.....	7 00
Watertown, Hope Pres. Ch.....	1 00
Waterville, Pres. Ch.....	5 00
Waterliet, First Pres. Ch.....	4 46
Jermain Mem'l Ch.....	5 00

Weedsport, First Pres. Ch.....	\$5 00
Westdale, Meth. Ep. Ch. Charge.....	3 00
NORTH CAROLINA	
Ashville, Oakland Heights Pres. Ch.....	3 00
Charlotte, Lloyd Pres. Ch.....	1 00
Mt. Pisgah Ch.....	85
Seventh Street Pres. Ch.....	1 00
Siloam Ch.....	85
Clinton, L. C. Graves Mem'l Pres. Ch.....	5 40
Fayetteville, Pres. Ch.....	10 00
Kings Mountain, Pres. Ch.....	2 00
Lenoir, Pres. Ch.....	14 23
Morganton, First Pres. Ch.....	5 00
Mt. Ulla, Thyatira Pres. Ch.....	3 14
Sanford, Pres. Ch.....	5 00
Wadesboro, Pres. Ch.....	2 00
Weaverville, Jupiter Pres. Ch.....	2 00

NORTH DAKOTA

Casselton, First Pres. Ch.....	1 00
Jamestown, First Pres. Ch.....	7 00
Langdon, First Pres. Ch.....	5 00
Wimbledon, Pres. Ch.....	1 00

OHIO

Amanda, Pres. Ch.....	3 00
Bellaire, First Pres. Ch.....	10 00
Belle Center, First Pres. Ch.....	3 00
Bucyrus, First Pres. Ch.....	4 25
Cadiz, First Pres. Ch.....	5 00
Cincinnati, North Pres. Ch.....	23 00
Westwood German Pres. Ch.....	2 00
Collinsville, Pres. Ch.....	1 00
Crab Apple, Pres. Ch.....	5 75
Creston, Pres. Ch.....	1 15
Dayton, United Breth. Ch.....	149 73
Dresden, Pres. Ch.....	5 58
Fremont, First Pres. Ch.....	3 00
Hamilton, First Pres. Ch. S. S.....	3 00
Hopedale, Pres. Ch.....	5 00
Jackson, First Pres. Ch.....	1 50
Jewett, Pres. Ch.....	1 00
Kingsville, Pres. Ch.....	1 66
McComb, First Pres. Ch.....	3 00
Marysville, Pres. Ch.....	2 00
Masterton, Meth. Ep. Ch. Charge.....	1 00
Melmore, Pres. Ch.....	3 00
Newark, Welsh Calvinistic Meth. Ch.....	21 40
Niles, First Pres. Ch.....	5 00
North Kingsville, Pres. Ch.....	3 00
Norwood, Pres. Ch.....	15 00
Oak Ridge, Pres. Ch.....	1 00
Orrville, Pres. Ch.....	3 71
Portsmouth, Second Pres. Ch.....	30 00
Springfield, Third Pres. Ch.....	9 65
Stuebenville, Cross Creek Pres. Ch.....	2 00
Upper Sandusky, Pres. Ch.....	2 00
Wooster, First Pres. Ch.....	10 00
Youngstown, Westminster Pres. Ch.....	13 43

OKLAHOMA

Alva, First Bapt. Ch.....	2 50
Caney, Pres. Ch.....	1 00
Chickasha, First Pres. Ch.....	4 00
Garvin, First Pres. Ch.....	1 00
Kiowa, First Pres. Ch.....	3 00

PENNSYLVANIA

Academia, Lower Tuscarora Pres. Ch.....	2 00
Amity, Lower Ten Mile Pres. Ch.....	2 00
Berwick, Pres. Ch.....	5 00
Berwinstad, Pres. Ch.....	2 00
Big Run, Pres. Ch.....	1 00
Branchton, New Hope Pres. Ch.....	6 00
Brier Creek, Pres. Ch.....	1 00
Buffalo Run, Pres. Ch.....	1 25
Canton, Pres. Ch.....	2 00
Catasauqua, Bridge St. Pres. Ch.....	3 00
Chester, First Pres. Ch.....	6 50
Second Pres. Ch.....	5 00
Coatesville, Pres. Ch.....	35 00
Coleraine, Union Pres. Ch.....	10 00
Conshohocken, Pres. Ch.....	15 00
Cross creek, Pres. Ch.....	13 00
Delta, Welsh Churches at.....	40 00
Derry, Pres. Ch.....	5 00
Duncannon, Pres. Ch.....	1 00
Endeavor, Pres. Ch.....	5 33
Everett, Pres. Ch.....	1 00
Fayette City, Little Redstone Pres. Ch.....	12 72
Franklin, First Pres. Ch.....	35 00

Gap, Bellevue Pres. Ch.....	\$6 00
Glen Campbell, Pres. Ch.....	3 00
Great Valley, Pres. Ch.....	10 00
Greencastle, Pres. Ch.....	3 75
Greensburg, United Pres. Ch.....	11 25
Harlansburg, Pres. Ch.....	3 00
Harmony, Pres. Ch.....	1 00
Honestead, Pres. Ch.....	5 00
Honesdale, Grace Prot. Ep. Ch.....	5 00
Houtzdale, Pres. Ch.....	2 00
Independence, Lower Buffalo Pres. Ch.....	6 20
Jamestown, Pres. Ch.....	2 00
Jeannette, Pres. Ch.....	10 00
Johnsonburg, Pres. Ch.....	1 00
Keys, New Harmony Pres. Ch.....	7 22
Kittanning, First Pres. Ch.....	5 00
Lansford, First Pres. Ch.....	5 00
Lemont, Spring Creek Pres. Ch.....	2 35
Lock Haven, Great Island Pres. Ch.....	5 00
Logan's Valley, Pres. Ch.....	5 00
Maple, Pres. Ch.....	4 00
Medera, Pres. Ch.....	1 00
Middlesex, Pres. Ch.....	3 52
Milesburg, Pres. Ch.....	2 00
Milford, Pres. Ch.....	5 00
Monongahela City, First Pres. Ch.....	5 00
Montrose, Pres. Ch.....	5 00
Mt. Washington, Pres. Ch.....	6 00
New Alexandria, Congruity Pres. Ch.....	9 00
New Brighton, First Pres. Ch.....	15 00
North Liberty, Pres. Ch.....	6 00
Oakdale, First Pres. Ch.....	7 00
Oil City, Second Pres. Ch.....	5 00
Old Concord, Concord Pres. Ch.....	5 00
Fairview Pres. Ch.....	2 00
Pennsburg, Pres. Ch.....	5 00
Philadelphia, Arch St. Pres. Ch.....	5 00
Bryn Mawr Pres. Ch.....	148 72
Church of the Holy Apostles S. S.....	15 00
Churches on the Hill.....	12 22
Hebron Mem'l Pres. Ch.....	2 00
Philipsburg, Pres. Ch.....	2 00
Phoenixville, First Pres. Ch.....	10 71
Pittsburg, Edgewood Pres. Ch.....	10 13
Herron Ave. Pres. Ch.....	7 50
McClure Ave. Pres. Ch.....	5 00
Pittston, First Pres. Ch.....	2 00
Pleasant Grove, Pres. Ch.....	1 00
Reading, Olivet Pres. Ch.....	3 00
Rimersburg, Bethesda Pres. Ch.....	3 60
Rushville, Pres. Ch.....	2 00
Rutledge, Chambers Mem'l Pres. Ch.....	15 22
Schellsburg, Pres. Ch.....	1 00
Scranton, First Christian Ch.....	1 25
St. Mark's Evang. Luth. Ch.....	3 25
Sharon, Pres. Ch.....	9 31
Shickshinny, M. P. Ch.....	3 00
Sinking Valley, Pres. Ch.....	2 65
State College, Pres. Ch.....	11 50
Stellton, First Pres. Ch.....	2 00
Stewartstown, Center Pres. Ch.....	4 92
S. S.....	3 00
Sugar Grove, Pres. Ch.....	2 00
Sunbury, First Pres. Ch.....	5 00
Throop, Meth. Ep. Ch.....	6 00
Transfer, Pres. Ch.....	3 00
Upper Buffalo, Pres. Ch.....	5 00
Upper Lehigh, Pres. Ch.....	7 00
Vanamie, First Meth. Ep. Ch.....	4 00
Washington, Second Pres. Ch.....	10 00
Waynesboro, Pres. Ch.....	5 00
Wesley, Amity Pres. Ch.....	2 00
Wilcox, Pres. Ch.....	1 00
Winburne, Pres. Ch.....	5 03

SOUTH CAROLINA

Abbeville, Pres. Ch.....	2 00
Pres. Ch.....	1 00
Anderson, First Pres. Ch.....	8 30
Bishopville, Hepzibah Ch.....	2 00
Blackburg, Calvary Pres. Ch.....	1 00
Blackstock, Bethel Pres. Ch.....	3 00
Bullock Creek, Bethel Pres. Ch.....	4 00
Clover, Bethel Pres. Ch.....	10 00
Edisto Island, Pres. Ch.....	3 20
Florence, Pres. Ch.....	3 00
Fort Lawn, Pres. Ch.....	1 00
Greenwood, Pres. Ch.....	15 00

James Island, Pres. Ch.....	\$9 00
Jefferson, Rocky Creek Pres. Ch.....	1 00
Kershaw, Pres. Ch.....	3 00
Lawrens, First Pres. Ch.....	3 95
Lewis, Uriel Pres. Ch.....	2 00
Lockhart, Church at.....	1 00
Lowtown, Pres. Ch.....	3 00
Louryville, Zion Pres. Ch.....	4 00
Mayesville, Good Will Pres. Ch.....	1 00
Orangeburg, Pres. Ch.....	5 00
Providence, Pres. Ch.....	5 00
Reidville, Walkers Pres. Ch.....	1 00
Richburg, Pres. Ch.....	1 00
Ridgeway, Aimwell Pres. Ch.....	2 00
Rock Hill, Allison Creek Pres. Ch.....	3 00
Ruby, White Oak Pres. Ch.....	50
Society Hill, Pres. Ch.....	4 00
Thornwell, Mem'l Pres. Ch.....	2 62
Ware Shoals, Pres. Ch.....	2 00
Wedgfield, Pres. Ch.....	3 00
Wellford, Bowers Pres. Ch.....	1 00
Winnsboro, Lebanon Pres. Ch.....	3 00

SOUTH DAKOTA

Castlewood, First Pres. Ch.....	7 76
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TENNESSEE

Bristol, First Pres. Ch.....	2 65
Brownsville, Pres. Ch.....	3 00
East Chattanooga, Sherman Heights First Pres. Ch.....	4 66
Humboldt, Pres. Ch.....	2 00
Jellico, Pres. Ch.....	3 00
Johnson City, Watauga Ave. Pres. Ch.....	3 52
Knoxville, First Pres. Ch.....	10 00
First Pres. Ch.....	5 74
Morristown, First Pres. Ch.....	4 61
Murfreesboro, First Pres. Ch.....	10 00
Newport, Pres. Ch.....	3 00
Pulaski, Pres. Ch.....	21 00
Ripley, Pres. Ch.....	10 00
Rogersville, St. Mark's Pres. Ch.....	3 00
Tusculum, Mt. Bethel Pres. Ch.....	4 00
White Pine, Westminster Pres. Ch.....	2 00

TEXAS

Austin, Highland Pres. Ch.....	8 01
Bonham, First Pres. Ch.....	70
Cotulla, Pres. Ch.....	5 45
Cuero, First Pres. Ch.....	15 00
Dallas, Westminster Pres. Ch.....	33 40
Floresville, Bapt. Ch.....	12 40
Houston, Central Pres. Ch.....	5 00
Ladonia, Pres. Ch.....	5 00
Marlin, First Pres. Ch.....	5 50
Palestine, First Pres. Ch.....	25 00
Palo Pinto, Pres. Ch.....	1 00
Pittsburg, Pres. Ch.....	2 00
San Antonio, Utica Pres. Ch.....	2 05
San Saba, New Hope Pres. Ch.....	1 60
Pres. Ch.....	1 75
Silvertown, Pres. Ch.....	2 00
Stamford, Central Pres. Ch.....	5 00
Texarkana, St. Paul's Meth. Ep. Ch.....	1 00
Tyler, First Pres. Ch.....	6 69
Waxahachie, Pres. Ch.....	8 70

UTAH

Logan, Pres. Ch.....	39
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VIRGINIA

Alexandria, Second Pres. Ch.....	27 10
Burkes Garden, Pres. Ch.....	1 00
Chatham, Pres. Ch.....	3 00
Cismont, Sunday School Class.....	36
Covington, Pres. Ch.....	5 00
Culpepper, All Saints' Mem'l Chapel.....	2 03
Dayton, Pres. Ch.....	2 52
Dublin, Pres. Ch.....	1 48
Evergreen, Concord Pres. Ch.....	2 50
Fredericksburg, Pres. Ch.....	35
Glen Wilton, Ladies' Miss'y Society, Pres. Ch.....	3 00
Golax, Pres. Ch.....	2 71
Green Valley, Pres. Ch.....	1 00
Hartwood, Pres. Ch.....	2 00
Hoges, Pres. Ch. Chapel.....	5 00
Kerrs Creek, New Monmouth Pres. Ch.....	8 24
Leesburg, Pres. Ch.....	2 00
Licking Springs, Pres. Ch.....	5 00
McDowell, Pres. Ch.....	2 00
Marion, Royal Ash Pres. Ch.....	2 50
Monterey, Pres. Ch.....	65
Newport News, First Pres. Ch.....	5 00

Norfolk, Ghent Pres. Ch.....	\$22 90
Knox Pres. Ch.....	45
Pearsburg, Pres. Ch.....	5 75
Raphine, Mt. Carmel Pres. Ch.....	6 40
Rapidan, Waddell Pres. Ch.....	1 00
Richmond, Hoge Mem'l Pres. Ch.....	2 35
Pres. Ch. of the Covenantant.....	19 65
Second Pres. Ch.....	1 25
Roanoke, West End Pres. Ch.....	4 49
Stawnton, Bethel Pres. Ch.....	10 00
First Pres. Ch. S. S.....	3 73
Tazewell, Pres. Ch.....	2 43
Walkers Creek, Pres. Ch.....	2 00
Weyers Cave, Mt. Horeb Pres. Ch.....	5 00
Williamsville, Pres. Ch.....	2 00

WASHINGTON

Renton, First Pres. Ch.....	1 00
Takoma, Bethany Pres. Ch.....	4 00
Waterville, Meth. Ep. Ch.....	2 50

WEST VIRGINIA

Beckley, Bapt. Ch.....	2 00
Bemis, Wildell Meth. Ep. Ch.....	1 23
Charleston, Lawrence Meth. Ep. Ch.....	1 30
Clarksburg, First Pres. Ch.....	3 00
Dunlevie, Meth. Ep. Ch.....	1 35
Fabius, Asbury Meth. Ep. Ch.....	59
Huntington, First Pres. Ch.....	8 18
First Pres. Ch.....	3 68
Inkerman, U. B. Cong'n.....	22
Kanawha, Pres. Ch.....	20 38
Pliny, South Lyle Pres. Kirk.....	1 00
Rio, Bapt. Ch.....	27
Wheeling, Second Pres. Ch.....	5 76

WISCONSIN

Franklin, Pres. Ch.....	3 35
Oshkosh, Algoma Meth. Ep. Ch.....	1 00
Rosceverte, Pres. Ch.....	5 00
Spokane, Centenary Pres. Ch.....	3 00

WYOMING

Rawlins, France Mem'l Pres. Ch.....	2 00
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\$4,597 53

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama.....		\$114 76
Albany Co., N. Y.....		16
Anglaize Co., O.....	\$59 33	50 62
Aurora, Ill.....		45 87
Austin, Tex.....		62 60
Berkeley Co., W. Va.....		22 38
Cass Co., Ind.....		28 60
Cedar Co., Ia.....	7 00	
Cincinnati Young Men's O.....	150 00	
Columbus Welsh, O.....		175 00
First Welsh, Oshkosh, Wis.....	90 00	16 75
Fon du Lac Co., Wis.....		49 43
Freeborn Co., Minn.....		1 61
Gasconade Co., Mo.....		25 25
Greene Co., O.....		45 72
Hennepin Co., Minn.....		14 20
Holland Patent Welsh, N. Y.....	45 30	
Jessamine Co., Ky.....		50 00
Judson and Vic. Welsh, Minn.....	60 00	
Maryland.....		157 94
Massachusetts.....	2,000 00	686 11
Memphis and Shelby Co., Tenn.....		47 43
Monroe Co., Ind.....		2 70
Monroe Co., N. Y.....		18 00
Montgomery Co., N. Y.....	30 00	
Nashville, Tenn.....	10 00	116 22
New Cambria, Mo.....	60 00	
Niagara Co., N. Y.....	100 00	109 00
Oxford, O.....	25 00	
Pennsylvania (Lackawanna Branch).....		48 82
Pennsylvania (Milton Female Branch).....		101 16
Piqua Female O.....	225 00	45 00
Piano Welsh, S. D.....		18 00
Ramsey Co., Minn.....		10 66
Randolph Welsh, Wis.....	150 00	
Rome and Vic. Welsh, N. Y.....	72 00	
Salem Bible Ass'n, N. C.....	50 00	
Saratoga Co., N. Y.....	30 00	29 29

Credited

as Donation

Credited on

Account

Schenectady Co., N. Y.....		\$40 00
Shawnee Welsh, O.....	\$12 00	
St. Louis, Mo.....		468 77
Ulster Co., N. Y.....		75 05
Utica and Vic. Welsh, N. Y.....	195 19	19 77
Vermont.....		16 50
Waukesha Welsh, Wis.....	159 42	
Wayne Co., Mich.....		44 78
Welsh Calvinistic Meth., N. Y.....		104 00
West Salem, Ill.....		30 00
Williamsburg Welsh, Ia.....	50 00	
York Co., S. C.....		32 96

\$3,954 22 \$2,641 13

RETURNS FROM BOOKS DONATED

American Sunday School Union, Philadelphia, Pa.....	\$1,042 35
Chinese Students' Christian Association, New York.....	2 00
Lundy, Robert F., Ray Brook, N. Y.....	2 00
Martin, Joel, Worcester, Mass.....	1 00
Mexico Agency.....	305 53
Moore, Mrs. Augusta R., Haskell, Okla.....	66 10
New Orleans Seaman's Friends Society, La.....	37 00
Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.....	14 26
South Atlantic Agency.....	8 84

\$1,479 08

HOME AGENCIES

Atlantic.....	\$316 68
Central.....	331 98
Colored People of the South.....	446 07
Eastern.....	193 40
Northwestern.....	471 52
Pacific.....	163 16
South Atlantic.....	637 94
Southwestern.....	239 48
Western.....	423 86

\$3,224 09

FOREIGN AGENCIES

Brazil.....	\$4,465 09
Levant.....	9,008 56
Mexico.....	382 45
Siam.....	153 57
West Indian.....	4 00

\$14,013 67

MISCELLANEOUS

Retail Sales.....	\$2,046 44
Trade Sales.....	1,984 57
Income from Available Funds.....	3,273 67
Income from Perpetual Trust Funds.....	17,995 94
Depository Agency Colored People.....	30 46
Depository Atlantic Agency.....	1,166 82
Depository Central Agency.....	186 95
Depository Eastern Agency.....	29 97
Depository Northwestern Agency.....	468 69
Depository Pacific Agency.....	550 84
Depository South Atlantic Agency.....	126 58
Depository Southwestern Agency.....	101 12
Depository Western Agency.....	66 27
Available Investment.....	40,000 00
Trust Funds.....	5,810 58
Income Payable Beneficiaries.....	2,604 08
Rentals.....	2,862 43
Record.....	64
J. Burr Legacy Income.....	474 80
Sales of Waste Material.....	536 49
Income Alden Memorial Fund.....	11 42
Profit and Loss.....	3,956 00
Sundries.....	4 50

\$84,297 26

Total Receipts\$128,860 73

CASH STATEMENT FOR MARCH, 1911

RECEIPTS

From Legacies	\$12,265 79
.. Individuals	2,387 96
.. Churches	4,597 53
.. Auxiliaries, as Gifts	3,954 22
.. Perpetual Trusts—Income	17,965 94
.. Bible House—Rents	2,862 43
.. Income from Available Funds—Interest	3,273 67
.. Sales by Foreign Agents	14,013 67
.. Sales of Bibles Donated	1,479 08
.. Sales by Home Agencies	3,224 09
.. Depositories of Home Agencies	2,727 70
.. Manufacturing Department—Sales of Waste Material, etc.	536 49
.. Salesroom—Cash Sales	2,046 44
.. Auxiliaries—For Books	2,641 13
.. The Trade	1,984 57
.. Trust Funds—Income Payable Beneficiaries	2,604 03
.. J. Burr Trust—Income	474 80
.. Trust Funds	5,810 58
.. BIBLE SOCIETY RECORD	8 64
.. Available Investment	40,000 00
.. Profit and Loss	3,956 00
.. Alden Memorial Fund—Income	11 42
.. Sundries	4 50
	\$128,860 73
Cash Balance from February, 1911	\$185,843 96
	\$314,704 69

DISBURSEMENTS

For Cash to Foreign Agents	\$14,726 19
.. Bills Exchange Paid	20,783 42
.. Home Agencies	13,944 84
.. BIBLE SOCIETY RECORD, Postage, etc.	225 39
.. Library Expenses	93 97
.. Legacy Expenses	24 93
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	3,359 57
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	3,364 93
.. Manufacturing Department—Material, Wages, etc.	26,164 74
.. Depository—Salaries, Boxes, Cartage, etc.	5,695 84
.. Salesroom Expenses	233 65
.. Income Available	877 77
.. British and Foreign Bible Society for Bibles, etc.	11,994 98
.. Beneficiaries—Annuities	3,367 83
.. Bills Payable—Loan Repaid	200,000 00
.. Account Burr Legacy Income	1,392 87
.. Diffusion of Information—Pamphlets, Leaf- lets, Reports, etc.	779 08
.. Trust Funds Invested	3,223 86
	\$310,253 86
Cash Balance to April, 1911	4,450 83
	\$314,704 69

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